

# AMERICA

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## Chronicle

**Home News.**—The attention of the whole country was sharply called to the tax-question by the letter of Secretary Mellon to the Acting Chairman of the House Committee of Ways and Means. In this letter, Mr. Mellon advocates several important changes in existing tax-legis-

**Proposed Tax Reduction**  
lation. The program would give substantial relief to the smaller taxpayer, as it would reduce the normal tax-rates of four and eight per cent on personal incomes to three and six respectively; provide for a twenty-five per cent reduction in tax on earned income as opposed to income on investments and business, and abolish all surtax charges against incomes of less than \$10,000. He would also wipe out the so-called nuisance taxes and repeal the telephone and telegraph taxes. Another proposal by Mr. Mellon would readjust surtaxes on incomes over \$10,000 and reduce the maximum surtax, now forty-two per cent on incomes of \$200,000 and over, to twenty-five per cent on incomes of \$100,000 and over. It is understood that this proposal has the backing of the President, and leaders of the Republican party are urging Mr. Coolidge to assume the leadership of the fight to put through the new proposals. The proposals are the object of attack from the

American Legion, as Mr. Mellon made it clear that he made them only on condition that the Bonus Bill does not go through. There seems, however, to be all over the country a remarkable chorus of praise for the new proposals.

**Austria.**—An Austrian correspondent writes us: From 1920 to 1923 the Nationalrat counted 183 deputies, a number indeed a little too big for this country. In accordance therefore, with the so-called "Geneva Pact," which insisted on a

### The Late Elections

cutdown of expenses wherever possible, the seats in the Chamber were reduced to 165. Of these seats, on the day of election, October 21 last, the Christian-Social (Mgr. Seipel's) party obtained eighty-one, the Socialists sixty-six, the Pan-German party twelve, and the party of the land holders (a liberal faction once belonging to the Pan-German party), six deputies. If the former proportion among the various parties had been retained, the Christian Social party would have received only seventy-seven and the Socialists sixty-two seats. In this respect the former party shows an improvement, but did not succeed in receiving the absolute majority of eighty-three. They would easily have reached this goal, if two small parties had not split off, namely the group of householders, who thought themselves not sufficiently represented by the Christian Social party, and the group of monarchists. Their votes, although insufficient to elect even one candidate of their own, would easily have secured two more seats for the Christian party. However, the main efforts of the Socialists to overthrow Seipel and his régime failed. Seipel promises that the Geneva plan of reconstruction will be continued and this means he will form a coalition of all non-Socialist parties, which in the face of Socialist opposition will succeed in restoring Austria slowly, but I hope, surely. In Vienna the Socialists lost their two-thirds majority. The city council will have seventy-eight Socialists, forty-one Christian Socials, and one independent. A bigger success was expected. Seipel really did his best, speaking sometimes seven times a day. But the Socialists were too well-organized, too brutal in the means employed in lining up their adherents.

Probably many of those who voted the Socialist ticket do not believe in Socialist tenets, and much yet remains to be done by Catholics in weaning these away from the control exercised over them by Socialist leaders.

**France.**—On November 16, on the same day that Premier Mussolini was outlining Italy's foreign policy in the Italian Senate, Premier Poincaré, for the second time in the last week, defended his position and policy in the French Chamber of Deputies. It had not been the Premier's intention to address the Chamber on this topic, while the allied discussion was still going on with regard to German disarmament and the return of the former Crown Prince to Germany. But on the preceding day, in the English House of Commons, Premier Stanley Baldwin had claimed that "in view of the difficulties placed in the way of accord by France, England could not continue indefinitely to maintain the spirit that is necessary for cooperation and entente if the present condition is allowed to prevail much longer."

*Poincaré Answers Baldwin*

M. Poincaré declared that the Government had made every effort to arrive at a complete entente with the Allies. It had not been the fault of France that that end had not been realized. In the past years France had made many concessions of her rights "and it has never been on our side that there has been stubbornness and intransigence." The Premier declared that France had never separated herself from her Allies and had kept sacred the brotherhood and the friendship hallowed by the war and now deemed necessary for the peace of the world. "But we cannot," he continued, "sacrifice the rights of France. We will defend them with calmness and moderation in the most friendly spirit, but we will never betray them." In dealing with the Hughes-Curzon proposal for an expert committee to value the capacity of Germany to pay, he outlined the history of the move from the first steps which had been taken by Secretary Hughes on the eve of the occupation of the Ruhr. He then sketched the story of the negotiations between France and England. The valuation of Germany's capacity, said M. Poincaré, if attempted on lines suggested by Lord Curzon, for an unlimited time, would have amounted to a revision and reduction of the debt which the Reparations Commission fixed at 132,000,000,000 gold marks. France, he continued, could not consent to such a reduction, after she had paid so much for reparations and pensions to the account of Germany, and in the face of the debts which she had contracted with her allies in the interests of the common defense.

**Germany.**—There are three points of disturbance in Germany, each offering the Central Government at Berlin a separate problem. These are Bavaria, Saxony and the Ruhr. In Bavaria, the situation still remains cloudy. The recent disturbances have been interpreted as an internal struggle between Berlin and Munich for the rule of the Reich. In this struggle Ludendorff and Hitler represented Prussia and the Hohenzollerns, and Von Kahr represented Bavaria and the Wittelsbachs. Both sides have monarchistic aims. Hitler is reported to be in

prison and Ludendorff at large on parole, which parole he is reported as having interpreted to mean abstention from political activity in the present crisis only. On the other hand, Von Kahr is virtually a prisoner in the Government building. The hostile crowds in the city, led by the university students, preclude his appearance in public. It is said by observers that he must go. As yet, however, Von Knilling, the Premier, has shown no disposition to oust him from his position of Dictator. In Saxony, the Government is in the hands of a military dictatorship directed from Berlin. This dictatorship is now said to have been forced on Saxony as a precaution against any attack on Berlin from the direction of Bavaria. In this relatively peaceful state of affairs in Bavaria and Saxony, attention has now been drawn to Berlin and the difficulties of the Stresemann Government. The constitutional position of the Chancellor daily becomes more difficult. Following the announcement by Stresemann that he was no longer able to help the occupied regions, both the National Party on the Right and the Socialists on the Left declared war on him, and he also faces hostile factions in his own People's Party and in the Democratic and Center Parties. In the event of his being repudiated by a vote of no confidence, two courses of action are open to him. He himself threatens to dissolve the Reichstag, and claims to have authority from the President to do this. On the other hand, it is freely stated in other quarters that he will be removed from office, and in his place will remain a military dictatorship under Von Seeckt and Ebert, the President, who together will carry on the difficult problem of governing the divided nation. Meanwhile to add to the political difficulties, the specter of famine and a hard winter is looming steadily ahead. This is true of all parts of the country, even in Saxony and Bavaria, where the farmers refuse to exchange their produce with the cities on the basis of a practically repudiated currency. Suffering is already intense and relief apparently can only come from outside.

**Great Britain.**—After a session lasting less than a year, Parliament was dissolved on November 16 and a general election announced for December 6 in preparation for the reassembly of Parliament on January 8. The appeal to the country through a general election, though it had been rumored for several days, was an unexpected move on the part of Prime Minister Baldwin and has not met with approval even by a strong section of the Conservative Party. The issue made by the Government is that of a protective tariff. When the present Ministry came into power, the late Bonar Law had made a pledge to the country that the Conservative Party would not change the established fiscal policy of Great Britain. Mr. Baldwin, while feeling himself obligated by this pledge, considers himself at the same time embarrassed by it in his efforts to stabilize the economic condition of the country, espe-

#### *The General Election*

#### *Disturbed Conditions*



cially in regard to the serious problem of unemployment. According to his statement, his entire policy in the Ruhr and other foreign negotiations was directed towards the end of curing the unemployment situation. Not meeting with full success in his diplomatic negotiations and realizing that the matter of unemployment would not pass away in the near future, he has decided that drastic measures are necessary and that the only hope of relieving the situation is the establishment of a protective tariff for British industries. Though the details of his new program are rather vague, he has pledged himself that no taxes are to be placed on food imports. There has been some surprise that the question of the foreign policy of the Government has not been made one of the main issues in the election and that no mandate from the country is sought in regard to a possible break with France which the Baldwin Government has been threatening.

In the election, three well defined parties are already actively engaged. Premier Baldwin heads the Conservative Party which is a minority in the country though it had a safe margin of power in the dissolved Parliament. His effort to enlist the help of Lord Birkenhead, Austen Chamberlain and other ex-Coalition Unionist Ministers has not met with success, due both to the demands imposed by them as a condition for their assistance and to opposition towards them of many younger Conservatives. Liberals and the Labor Party, though united in their criticisms of the Conservatives, feel that the short time elapsing before the election does not permit a strong coalition. Both these parties have expressed strong disapproval of the appeal to the country. Labor leaders have characterized the elections as premature and unpropitious and accuse Prime Minister Baldwin of resorting to partisan trickery. Lloyd George, expressing the opinion of the Liberals, called the decision "ill considered, precipitate, ill thought out and foolish." The two wings of the Liberal Party, under Lloyd George and Asquith, have united on the traditional Liberal policy of free trade and are making the issue verge on the fact that unemployment is not caused by the lack of home protection but rather by the lack of good export markets; they point out that a high protective tariff cannot fail to raise the cost of living.

With the dissolution of Parliament and the disturbing effects of the forthcoming election, no strenuous activity is at present possible in the critical stage which the Anglo-

#### Foreign Policy

French relations have reached. Though the issue of the elections has been defined as one of domestic policy, the closing sessions of Parliament were concerned almost exclusively with foreign affairs and with stinging criticism of Government policy in that regard. In response to censures by the Labor and Liberal members, Prime Minister Baldwin replied that though his Government did not claim full success in its endeavors, he laid the blame

neither on his own efforts nor on American action, but on the action of two of the Allies. Very significantly he declared that "the people of this country cannot continue indefinitely to maintain the spirit that is necessary for cooperation and entente if the present situation is allowed to continue very much longer." His remarks are interpreted as a threat against France and in accordance with the conclusions reached by the Premiers at the Imperial Conference, just closed after a six weeks' session, that a conference of experts be assembled to determine Germany's capacity to pay even though France and Belgium refuse to cooperate.

Italy.—It was not to be expected that differences, perhaps discord, should not arise in the Fascist ranks. Fascism rose to power by methods, which in their origin

#### Dissensions in the Fascist Ranks

at least, were unconstitutional, and the Fascist chief, Premier Mussolini, has not found it an easy task to weld together the discordant elements he had to control. From accounts given in the *Civiltà Cattolica*, as well as in many other papers and reviews in Italy, it is evident that something of a crisis has arisen in the Fascist party. It is well known that local Fascist groups bear with reluctance the rule of the inner or central group and of the leaders of the party. But there is one element that works steadily and forcibly for the cohesion of the entire Fascist body. Over the local as well as the central bodies, over every individual member as well as the leaders, the name, personality and deeds of Benito Mussolini, exercise a kind of magic spell. Were it not for him, Fascism might lose half its power. While this in one way makes its strength, here also lies its weakness, for keen observers are asking themselves whether a party resting not so much on a body of constitutional principles, as on personal loyalty to a single man, can become a lasting influence for good.

What is the cause of the dissensions now seen in the Fascist ranks? If we may believe the editor of the *Unità Cattolica* of Florence, one of the best-informed Catholic writers of Italy, certain elements in the Fascist ranks have not forgiven Signor Mussolini for his outspoken opposition to Freemasonry. His straightforward declaration of the incompatibility of membership in Masonry with membership in the ranks of Fascism did not fully succeed in eliminating Masonic influence from some provincial Fascist councils. It is the fight, therefore, between these provincial bodies and the inner and central circles of Fascism, where the Premier's influence is more strongly felt, that is causing whatever disturbance may now be noticed. It may be safe to say that the liberal and generous attitude of Signor Mussolini towards the Catholic Church, explains a great deal of opposition to him, both in Italy itself as well as in foreign countries, both in America and Europe.

In a statement made before the Senate on November 16, Premier Mussolini touched on various points of Italy's foreign policy. He touched on the Ruhr situation, de-

*Mussolini's  
Foreign Policy*

claring that Italy could not give its approval to any further occupation of German territory. He added that the German people cannot be destroyed. They are, he said, a people which has known civilization and which tomorrow may be an integral part of European civilization. He intimated that Italy did not contemplate such a serious step as a complete break with France, which would be equivalent to the nullification of the Versailles Treaty, might involve another European war and bring about the complete isolation of Italy. He considered the request for the deportation of the former Crown Prince from Germany as a mistake. The Premier then outlined Italy's aims with regard to Germany as the following: the reduction of the German debt to a reasonable figure, to be followed by a proportional reduction in the inter-allied debts; an adequate moratorium for Germany except for reparations in kind; the assumption of pledges; the evacuation of the Ruhr after pledges were given; no territorial changes in Germany; no intervention in Germany's internal affairs, but moral and material support for any Government which establishes order and places the Reich on the path of financial reform.

Speaking of the League of Nations, the Premier said that Italy was in an inferior position as compared to England and France. He quoted figures showing that these two countries are represented on more sub-committees of the League than Italy, and that the expenses incurred by the League on account of England are greater than England's contribution to the League. Italy, added the Premier, did not wish to abandon the League, but neither did it wish to remain in it in its present position of inferiority. The Senate by its vote approved of the foreign policy of the Government.

**Spain.**—By a decree issued by King Alfonso on November 14, the presidents of the Senate and the Chamber of Deputies, Count Romanones and Melquiades Alvarez

*The Directorate  
and the Cortes*

respectively, were relieved of their offices. Their sudden removal was directly due to the action of General Primo Rivera, president of the Military Directorate. Some time previously, the General had received a communication from Count Romanones and Melquiades Alvarez, in which they asserted that according to the Spanish Constitution, the Cortes must be convoked within ninety days after the dissolution of a former Parliament. In reply to this demand, Primo Rivera issued a statement in which he denied the assertion made by the Count and Señor Alvarez. He declared moreover that the last Cortes, as well as the other Parliaments, could not be said to represent the will of the Spanish people. He added that the members of the last Parliament had not balanced a budget within the last three years, and that no attempt

had been made to ascertain who were the guilty parties who had caused the débâcle in Morocco in 1921, and who had so long delayed the constructive measures which were so necessary for the welfare of the nation.

According to statements made in other parts of the document, Primo Rivera plainly declared that the Directorate was not thinking of elections for some time to come, and that it was bent on preventing further violations of the laws until the Chambers could be said to be truly representative of the mind and will of the nation. As soon as Spain would have a balanced budget, and as soon as order had been restored throughout the various sections of the country, work resumed, production spurred on and improved, the Directorate will not hesitate to proceed in accordance with the Constitution. The decree provides that the functions of the dismissed presidents shall be exercised by their secretaries. The Government is also authorized to use the Cortes for Government offices, or for any other purposes it may see fit. In conclusion, the royal decree states that the dismissals were justified in view of the determination of the Government not to hold elections until cleaner political methods can be followed. The document proves clearly that Primo Rivera and his fellow directors have the backing of King Alfonso as well as of the majority of the Spanish people. So far the Directorate, though, as in the present case, it has used rather drastic methods, has acted with moderation. If it continues to be guided by the patriotic motives to which it owes its birth, it may succeed in purifying the political atmosphere and inaugurating a new era for the country's peace and prosperity.

On November 18, King Alfonso and Queen Victoria were welcomed by the Italian fleet, and representatives of the King of Italy. Their Majesties are on their way to Rome to visit King Victor Emmanuel. But this visit will be overshadowed by the official visit to the Sovereign Pontiff.

Next week's issue will be a special Christmas Book Number. A feature of the number will be the usual Christmas book list, which has helped many a reader of AMERICA in former years to select gifts for relatives and friends.

Mr. Floyd Keeler's article in September, "The Conversion of the South," occasioned considerable comment. Next week, a paper entitled "Facts About Southern Catholicism," will partly criticize partly complement, Mr. Keeler's contentions.

France is coming back to traditional methods of education. Next week, Father Francis P. Donnelly, S.J., will interpret this interesting phenomenon, and show its significance for our own country.

Father Barrett's article, "Education and Auto-suggestion," the last in his series, will prove of special interest to parents and educators, and all who have to do with children.



## The Movies: An Asset or a Menace?

ANTHONY M. BENEDIK, D.D.

**T**HE movies, firmly entrenched as they are in the daily diet of the American public, still provoke a vast amount of discussion about their ultimate effect, whether it is a beneficial or a baneful one. This, of course, must be understood of the movies in concrete, as they really are; there is no doubt that, theoretically, a vast field of good lies open to their exploration.

Just within the past few days two very different judgments on the movies were given to the world. Dr. Dallas Lore Sharpe, of Boston University, in an address before the Connecticut State Teachers' Association, said: "God save the nation, when the movies become a part of our educational system. The movies are good only to spread a St. Vitus dance of the mind."

The opposite extreme of reasoning is touched by a writer in a scientific magazine, who attributes the popularity of the movies to the fact that they help to exercise us in that tendency toward day-dreaming which is rooted in human nature. Amid the rocks and shoals which we meet on our journey toward the ultimate goal of life, it makes us happy betimes to reach a placid spot where we can rest the oars and, stretched out at full-length, just dream away and fancy great things to our hearts' content. And the movies are a mechanical aid to this desire; the dreamer does not even have to furnish his own dream-stuff; there it is, moving before his eyes, with no effort whatever on his part, and perhaps in greater richness and variety than his own fancy could provide.

The movies were introduced by a medical attendant at the Passaic Almshouse some time ago, to inject new life into aged inmates suffering from weakness and loss of appetite. The results, newspaper accounts say, were startling. The old people are reported to have grown much younger in appearance and now have ruddy cheeks and sparkling eyes and walk with the sprightliness of youth.

The film world, certainly, has not yet approached the peak of perfection, either from an artistic or a moral standpoint. A reader, in complaining to the *Photoplay Magazine* that the industry has been at a standstill artistically for the past three years, strikes a trenchant note when he says: "The drawback to the screen play is, I suppose, that it must be a thing of physical action rather than of psychological . . . Just why this should be, I cannot understand, for superficial action is of no value at all unless there be a fundamental guiding thought." And if Dr. Sharpe's excoriation of the movies, quoted above, has any truth in it, it is precisely because of this

point, the demand for imminent, violent action, "which the producers have been chanting for years." This is all very well for the dime-novel coterie of literature, but is unnecessary for the Elysian fields of the elect who seek, not the froth on the surface, but the secret of the still depths.

From the moral aspect, things are considerably better, for, at least among reputable producers, the sordid side of life is being treated with more artistic sense, which serves at least to obscure its vileness. We must take issue, however, with Fred Niblo, well-known director, who argues that sex-appeal, although he regrets the necessity of using that malodorous phrase, is the chief requisite of the screen idol of the moment. "The motion picture," he says, "is drawing people of more intelligence, of broader understanding of life, and of more sophisticated demands. These people want personalities that have, to be a bit slangy, more spice to them." It is true that sex-lure is a great factor in human relations, but that this fact should be capitalized by picturing its various phases blatantly on the screen is monstrous. It is catering to the modern spirit which allows sin to be the first requisite of highly-paid stage and vaudeville artists.

All this brings us back to the old excuse, an excuse which does not exempt from blame, that it is the public and not the producers who are to blame. We read in the *Motion Picture Magazine*:

The tendency seems to be toward something that will be pleasing to all classes and divisions of thought. . . . The movies appeal mostly to the middle-class in thought and station, therefore we cannot expect anything but middle-class pictures. They cannot even try to appeal to the intelligent, for in this great land I venture to say that there are no more than twenty-five thousand intelligent or half-way intelligent persons, and these are so individual that it would be practically impossible to satisfy them.

It is probably true from the merely material point of view, that the producers are fulfilling their function of giving the public what it wants, but the matter does not stop there; they have responsibilities, and the most important of these responsibilities, moral ones, which must be sustained. Even a soap manufacturer who puts out a product beautiful in appearance, but filled with harmful impurities, cannot be said to be dealing honestly, however great his vogue may be. The public may want noxious drugs and bootleg poison, but does that exonerate from blame those who supply these death-dealing commodities?

Yet, when all is said, the progress made lately by the movies encourages us to hope that everything will be well eventually. Gasnier, the French director, is highly pleased

with the advance that has occurred, both toward artistic and mechanical perfection. David Belasco, who capitulated to the lure of the screen after holding out against various tempting offers for an everlastingly long time, thinks that the movies will soon be purified by the efforts of the controlling destinies, "who have learned that the way to the heart is not by the use of smut, but by the use of kind thoughts and lofty ideals." In regard to movie morals, Mr. Belasco says: "I would be willing to compare the moral standards of the moving picture industry with those of any other industry in existence."

The educational value of the cinema product is still very much in eclipse, but its worth shows encouraging signs of being at last realized. The Government propaganda films, issued by the several Departments to spread the knowledge of their work, are an example in point. And the Yale historical series, still considerably in embryo, points out another source of good. It is not so long since our late lamented President, in his letter to the industry, insisted that the movies, to fulfil their purpose, must be one of the most helpful handmaids of education.

Several interesting items of the daily news also help to cheer the hearts of those who are in sympathy with the silent drama. One is the incident that happened in the Chicago Court of Domestic Relations, in the case of the wife who had left her husband and three-year-old child because of the interference of her mother-in-law, who lived with them. The judge ushered the three interested parties, husband, wife, and child into the nursery, where a movie depicting just such a case as theirs, of desertion and the consequent unhappiness, was shown on the screen. Result: the husband and wife embraced, made up, and left the court in tears.

A movie show is the regular program for travellers on one of the western railroads, new films being taken on at Seattle, Spokane, Butte, and Minneapolis, surely a boon to the weary traveller. And again, one of the movie magazines is running a series of illustrated articles to help "film fans" beautify their homes, however humble they may be, by "applying in a practical and inexpensive manner the ideas of the masters of interior decoration who are devoting their energies to the screen."

So highly is Mrs. A. L. Adams, chairman of the Chicago board of motion picture censorship, impressed with the sincerity of those who guide the destiny of the movies, that she declares that official censorship will be superfluous within ten years. "Directors," she asserts, "do not want to offend the public, and they have learned that the public wants clean pictures." And those who profess themselves scandalized are generally found to have read into the pictures something that is not there.

Therefore, although the ideal has not yet been attained and it were overly sanguine to expect perfection, it is hardly fair to criticize the movie world because it has not eliminated all the faults which of necessity accompany such a rapid growth as it has had. As in human activity

generally, the good intention counts for a great deal, and we must make allowance for the many pitfalls which our fallen and sordid nature places in our path. But, never, it must be asserted, have such artistic and such justly lauded pictures been presented to the public as within the past few months. Commendation for the good efforts being made is the sign which will point the way to the progress that is yet to be expected.

## Europe's Troubles and the Way Out

EUGENE WEARE

*Special Correspondent for AMERICA*

THESE is an impression abroad that the present sorry plight of the Germans is chiefly due to their own machinations. Those who advance this thought argue that the great German industrialists who control the destinies of that unhappy land have deliberately and wilfully and even maliciously destroyed Germany in order to avoid the payment of reparations assessed against her. All of which, generally speaking, is nonsense. It may be that the money kings who now ride in the German saddle have wilfully added to the German confusion and chaos. They may have been guilty of neglecting to do a number of things which might have postponed the downfall of the Government of the Reich but it is silly to charge them for the destruction of Germany as she now is. The four long years of war are responsible for Germany's condition to-day and not the industrial barons. Facts and figures are at hand to prove this.

Before the war Government receipts and expenditures in Germany balanced. Her currency was sound and stable. Her public debt was the lowest in all Europe. But with the war there came to Germany that which came to France, England, Italy, Belgium, and the others: bankruptcy. Before the war, for every outstanding banknote dollar, Germany had forty cents in gold with which to pay. At the close of the war she had but six cents in gold for every outstanding banknote dollar. Now, she has no currency of any value whatever. War expenditures in Germany amounted close to twenty-eight billions of dollars. Ninety per cent of this amount was raised by popular subscription among her own people, thirty-nine million individual sales having been made in floating the several internal loans. To-day, the twenty-five billions of dollars thus subscribed are worth less than three honest-to-goodness American dollars.

There are a great many people in this world who know little whatever about Germany and less of the Germans. It is these who give currency to the impression that the Germans are a sort of super-race of thrifty industrialists who can produce anything at about half the price at which it may be produced outside Germany. Much of the hopefulness regarding a German "come-back" was based on this international myth. But what are the facts? Are the German people a super-race industrially, financially or



otherwise? No, they are not. They are just ordinary people, thrifty it is true and frugal, but with no extraordinary talent or magic power. They have worked, however, and they can work as no other race of people in all Europe. They are industrious and know how to plod away at a task and this practise has kept them in the forefront among the peoples of the world.

In the pre-war days Germany bought outside her own confines about \$375,000,000 worth of goods above what she sold. In other words, the balance of export trade was against her to the amount of almost \$400,000,000 a year. How did she pay for this? In a way that is important but not always discernible. She had something like \$500,000,000 of what have been called invisible exports. She had huge investments abroad which netted her about \$360,000,000 per year in income. Her merchant marine brought her in about \$125,000,000 a year and her tourist trade, remittances from abroad, etc. an equal amount. It may be remarked in passing that some of those who ought to know have gone on record as of the opinion that much of the revenue which is commonly credited to the tourists, belongs of right to the underpaid, overworked, patient and seldom-complaining American journalists.

When Germany signed the Versailles Treaty she signed her death warrant. In the first place her foreign investments were either sold or confiscated. Then, her ships were sunk or appropriated and the tourists came no more. Only the journalists held on in anything like the pre-war fashion. The \$500,000,000 which went to make up the pre-war national deficit was wiped out.

Add to this the fact that the whole structure of international trade was destroyed by the war. Germany might have doubled her national production, she did not, but she might have done so, all to no avail. Who would buy her products? Who had money to pay for them? And if, by any chance, she did manage to get hold of a likely customer in South America or the Orient who was in the market to buy and had money to pay with? The export tax placed upon German products as part of the reparations fiasco killed off the sale by making the price either unattractive or prohibitive.

And so it goes. One might proceed indefinitely, assembling data and submitting figures and statistics, all pointing to the most obvious truth in all the world. In the Great War, all the belligerents, excepting only the United States of America, overreached themselves. The war proved to be such a destructive undertaking that, at its termination and even five years later, all hands are hopelessly involved, financially, industrially, politically and, one is almost tempted to say, spiritually. And the only way, the only possible way to bring about anything which even remotely approaches to national and international rehabilitation lies in the reestablishment of international trade among the peoples of the world. Each of the European nations must work, work, work incessantly. They must produce more than they consume and succeed in

selling the surplus at a profit. In the present condition of world affairs this is almost impossible.

Before trade relations may be resumed between most of the European nations and other peoples, a number of questions, involving all sorts of international communication, will have to be taken up, discussed, examined, and an understanding arrived at. This, on the surface, appears to be not a difficult task. However in the face of the almost universal hatred, bitterness and that which has been characterized as national degeneracy which appears to have submerged all Europe, the mere suggestion of such an understanding is preposterous. And yet, unless something of a constructive nature is put forth soon to stem the tide of destruction and ruin, Europe, inevitably, will be lost.

Europe, all Europe, is bankrupt. Most European statesmen, politicians, publicists and the others who now occupy a place in the limelight are living and moving in a fool's paradise. All this talk of national sovereignty, "freedom," "liberty," reparations and reparations commissions is twaddle put forth in many instances to becloud the real issue. Let it be noted again: Europe, all Europe, is bankrupt. The way and the only way to restore order and security is to work, to produce more than is consumed and then to sell the excess at a profit and pocket the proceeds. Nothing else will solve the difficulty and no other plan is of any value whatever. At least this is my guess and, as was suggested on a previous occasion, in the face of all this European muddle, with its claims and counter-claims, inspired by all sorts of motives, worthy and otherwise one guess is as good as another. The remedy lies in hard, ceaseless, never-tiring work. Nothing else will avail anything.

I have made bold to suggest this remedy but I have not ventured to indicate the means to the approach whereby sensible men and women—not the politicians—may be persuaded to meet together and to discuss their common danger. And yet there is an opportunity ever ready which, if availed of, may yet save European civilization. Pius XI stands with arms outstretched, ready, eager and willing to call his children together in one last, final stand against the forces of destruction which unless speedily checked, will surely triumph. No other power on earth is so singularly situated as is he. All the others have tried and failed. It would seem to be the simplest thing imaginable for all to agree to lay their differences at his feet, to aid him to a complete understanding of their problems, to accept his counsel in the spirit of Christian faith and charity and to abide by his decisions.

I suppose, however, that in the face of the blinding hate which seems to have taken hold of most European nationals, even the Vicar of Christ is not immune from dishonest suspicion. And yet it will not do to despair. Every possible effort should be made to explore each avenue which may lead to peace and understanding. Many times have I thought that among our Catholic brethren spread

throughout the universe we might be able to build up a court of understanding, in the spirit of Christ, and a willingness to forgive and forget. I have thought that our American Catholics, because of the unique and favorable position which they now hold among the peoples of the world, might be induced to undertake the lead in such an enterprise. We, here in this land, ought to be able to gather together our fellow-Catholics from all parts of the world in an effort to stave off the threatening world disaster. The possibility of failure is not remote but, by the same token, neither is the possibility of success. And, in the face of the seeming hopelessness of the situation, any effort which may succeed is worth while. Let us pray God that we delay no longer!

## Dick Whittington, Model Merchant

JAMES J. WALSH, M.D., PH.D.

LONDON has been deeply interested in celebrating the five hundredth anniversary of one of its great Lord Mayors who happens to be a well-remembered hero of the nursery and whose name for that reason is probably better known throughout the English-speaking world than that of any other Lord Mayor that London has ever had. According to the story as it is told to the children, Dick Whittington, who afterwards became Lord Mayor of London, had to leave home because of the cruelty of his stepfather, and bravely went forth to make his own fortune. On the way he found a stray cat and taking pity on it because it was a wanderer and apparently friendless like himself, he gave it every care and was rewarded, according to the legend, by having the cat help him make his fortune, for virtue must always have its reward.

Nothing has been said during the London celebration about these features so dear to the nursery of Dick Whittington's life. Even the question of his having been a poor boy has not been referred to, because the serious historians have demonstrated beyond all doubt that he inherited a title, was provided with the best kind of an opportunity for a good start in life and received no assistance from a cat. The cat story, in very much this same form, is in the folk-lore of all the nations, apparently being popular because of the wish to make children kindly and thoughtful toward domestic animals. The connection of the cat with Dick Whittington is said to go no deeper than to the fact that he accumulated a very substantial addition to the family fortune which had been his by trade, that is *par achat*, the Norman French term which was still in use in the early part of the fifteenth century rather commonly. The words bear a sufficiently close relationship to the French word *chat*, a cat, to have brought about the transfer of the old legend to Lord Mayor Whittington when he became a subject of nursery mythology.

There are some features of Whittington's life which without the slightest doubt are even more interesting than

the cat story and which serve to show his kindness of heart much better than would even the befriending of the stray pussy. These features have not been emphasized as they ought to be, for it is through them that Dick Whittington's name has lived and they are a precious lesson for all time. Whittington has been very appropriately called the "model merchant of the Middle Ages." Probably there is in that olden time no man's life that will enable our time to understand better the spirit of the Middle Ages than the details of Richard Whittington's career.

The main business of life now seems to be to make money *par achat*, that is, by some form of trading. Dick Whittington did that with eminent success. But then he knew how to spend the money he had made and how to leave it when he had to part with it, though he had himself been the overseer of an immense amount of beneficence accomplished by his superfluous wealth, before the necessity of parting with it came. No wonder that one of his contemporaries, John Carpenter, who knew him very well and who was selected to be the trustee of his benevolence after his death, spoke of him as "the worthy and notable merchaunt, Richard Whittington, the which while he leved had ryght liberal and large hands to the needy and poure people." We even have a well-known picture of him, a contemporary pen and ink sketch which depicts the passing of this "father of the poor." Friends stand around his bed, and at the foot of it there are a dozen bedemen led by one who holds a rosary in his hand. This man represented the poor old people for whom Whittington had done so much to make life more comfortable, when they were beyond the time of life at which they could do very much for themselves.

While Whittington had made it a point during life to give largely to the needy old and to the sick, he did not confine his benefactions merely to reparative beneficence. He gave liberally to St. Thomas' Hospital, Southwark, and to St. Bartholomew's Hospital, both of which are still in existence and for many centuries owing not little of their power to do good to Whittington's benevolence. He rebuilt a portion of St. Bartholomew's and he added some new wards to St. Thomas'. But he was interested in nearly every other form of well-doing for the benefit of those around him so that it is no wonder that Lysons, who has given us the best record of his manifold beneficent deeds, did not hesitate to say "verily, there seems to be no end to the good deeds of this good man." These are the reasons why London remembers Dick Whittington so enthusiastically five hundred years after his death. In spite of the vicissitudes of time he still lives in the heart of the London people. They are delighted to recall the story of one man who not only knew how to make money but to spend it for the benefit of others. He did that during his own lifetime, he gave something of himself with his benefactions and he lent the genius for management, which had enabled him to accumulate his fortune, to the



direction of the charitable works in which he was interested.

The story of Whittington's benefactions contradict a number of things that are now heedlessly said about the Middle Ages and its charities, for it has been the custom for those who knew no better, to say that such charities had a tendency to pauperize people, and made them dependent instead of arousing them to do the best they could for themselves. One or two features of Whittington's charities will show how contrary to this idea was the spirit in which the great London merchant, "the model merchant of the Middle Ages," gave of his surplus wealth to those who needed it, so as really to benefit and not hurt them. How thoroughly he believed in giving people who are apparently "down and out" another chance, is very well illustrated by the account of one benefaction of his, as it is told by William Gregory, one of Whittington's successors in the Lord Mayoralty. Gregory told how "that nobyl marchaunt, Rycharde Whytyngdon, made a new chambyr [in St. Thomas's Hospital] with viii beddys for yong wemen that hadde done a-mysse in truste of a good mendment. And he commaundyd that alle the thyngs that ben don in that chambyr shulde be kepte secrete with owte forthe, yn payne of lesynge of her leuyng; [silence was imposed on the attendants]; for he wolde not shame no yonge wemen in noo wyse, for hyt myght be cause of hyr lettyng of hyr maryage."

A favorite mode of benevolence at that time, in which according to tradition Whittington took part, as we know that many of his contemporaries did, was the creation of an endowment for the provision of dowries for young women of good character who were about to be married. He realized very clearly that youthful marriage was much better for all concerned. He knew, however, that it was difficult for young folks to set up housekeeping and that for the household to begin with debts was often ominous. He encourages youthful marriage, then, by providing sufficient funds to some young folks, so that they might start life unhampered by debt. Another purpose of this was that the young woman particularly might feel she had contributed substantially to the household establishment, and was therefore in a position of equality with her husband, who was to provide the funds for their subsequent life. A benefaction like this has come down to us in very definite form with regard to Sir Hugh Clopton, who in the generation after Dick Whittington, but in that same fifteenth century, went up to London from Stratford and made his fortune. He came back to spend his money on his native town. He built the bridge across the Avon, which still stands as one of the most beautiful bridges in Europe, though it was finished the year before Columbus discovered America. Sir Hugh also rebuilt the Gild chapel and the almshouses, and added to their endowment.

Sir Sidney Lee in his volume on Stratford-on-Avon says with regard to Clopton's will that he bequeathed one hundred marks to be given to twenty poor maidens of good name and fame dwelling in Stratford, to each of them

five marks apiece at their marriage. He did not fail to remember the needs of the poor of London where he had made his money, nor their hospitals, which all received benefits. But education came in for his beneficence, too, and on behalf of poor scholars at the universities he established six exhibitions, we would call them scholarships, at Cambridge and Oxford, each of the annual value of four pounds for five years. In those days that sum would support a man and the poor scholars did not have to pay the regular fee.

The five hundredth anniversary of Dick Whittington may very well be made the occasion to recall some of the beautiful thoughtfulness of the Middle Ages for humanity. We are sometimes accustomed to think of "organized charity" as modern, but only if we know nothing about the past. There was no problem in human affairs that these men did not face squarely, think about deeply, discuss humanely and solve magnanimously. The more details you know of them the more your admiration and affection and reverence go out to them.

## Hypnotism and Telepathy

REV. E. BOYD BARRETT, S.J., M.A., PH.D.

*Eighth of a series of articles on the New Psychology*

**A**LTHOUGH hypnotic and telepathic phenomena were known and studied years before the modern psychological movement began, new light has been thrown on them by recent investigations. They are now regarded, to a large extent, as results of sub-conscious activities, and they have been brought more closely into touch with modern psycho-therapy.

Hypnosis, for of it we shall speak first, is a purely natural condition of mind and body. There is nothing either mysterious or preternatural about it. It is the outcome of suggestion—a kind of suggested sleepy state. It borders, of course, on the abnormal, at least in its deeper phases, but in its lighter phases it is of constant occurrence. We frequently pass through hypnoidal states, and manifest therein all the essential characteristics of hypnosis.

These characteristics are mainly four: enhanced suggestibility, heightened sensibility, dissociation of experience, and mental inertia. An enthusiast, who is following with intense interest a football game, and whose attention is held and focussed for the moment by a play in progress, is in a hypnoidal state. He has quite forgotten his other life-interests (dissociation of experience); he has also lost mental and volitional initiative (inertia); he is hypo-observant, noticing with extraordinary keenness every phase and detail of the movements that are taking place (heightened sensibility); and lastly he is suggestioned into strange and unusual cries, cheers, attitudes, and gestures (enhanced suggestibility).

And how is this state brought about? In the very way

that the professional hypnotist puts his patients to sleep, namely, by first of all immobilising their attention, and in the second place by suggesting. The professional hypnotist immobilises or focusses attention by a bright light held over the eyes, or by rhythmic sounds or movements, or by fixing the patient's eyes. He has first of all, of course, made the patient disencumber his mind of all distracting thoughts. When attention is focussed or immobilised, the suggestioning begins. It is in reality an appeal to the patient's subconscious. If the appeal succeeds, sleep gradually intervenes. The appeal, if continued, may induce the patient to walk or talk, or act in strange ways, in obedience to the suggestions made. This state of deeper hypnotism is called "somnambulism."

Now, at the football game the enthusiast's attention is soon focussed and immobilised in a natural way, and the suggestioning is done by other enthusiasts present—partly, too, perhaps through telepathic influences.

Hypnotic states are noticeable among animals, especially in herd life. When they follow a leader or react to common dangers, they manifest, as far as one can judge from external observation, the essential characteristics of hypnosis. Admittedly suggestion, or something akin to suggestion, plays a large part in herd life. And the state which results from suggestion is very often hypnotic, as for instance when a whole herd, on the approach of danger, reacts at once by immobility. All the members, at once, conceal themselves and remain perfectly quiet until the danger passes. They seem to act in concert—both those close to the danger and those more remote—and this seemingly implies suggestion, and even a kind of telepathic suggestion.

To turn now to telepathy proper, we find in most men, an inborn conviction that it is somehow possible to transmit thought, from one man to another, without the intermediary of sensible signs. Technically, telepathy supposes a sender and receiver—the one active and the other passive—the one the thinker of the thought, the other the sympathetic recipient. Telepathy is most likely to occur when the sender and receiver are closely allied by blood or the ties of friendship. It takes many forms. Now one is suddenly aware, either by something in the nature of a vision or an inner sense, that a parent or friend is dying or in great trouble. Sometimes two friends, who have not interchanged letters for years, write to one another on the same day and at the same hour. Sometimes two friends feel they are going to meet one another at an unusual place, and they meet. Everyone has had various experiences, strange, tragic, or commonplace, of such intercommunications of thought. Psychical Research Societies have made investigations and have come to the conclusion that the fact of telepathy cannot be called in question although the conditions under which it takes place are unknown. The best modern psychologists are likewise in accord as to the existence of telepathy, though they do not agree as to the explanation. The most probable explanation

is perhaps that some kind of vibrations are transmitted through ether from nervous system to nervous system. Whatever the explanation may be, we Catholics have no doubt as to the possibility of telepathy, for angels must have some such means of inter-communicating one with the other. And they have no sense organs to receive sensible signs.

The unconscious here, too, plays its part, and it would seem that both the transmission and the reception of telepathic messages are due to mental processes for the most part unconscious. In reception, it is true, the result somehow enters the field of consciousness, but awareness of the tenor of the message is not coincident with its reception. It seems first of all to make its way in some subtle manner into the subconscious depths of the mind, and from thence to surge up into consciousness.

Experimentation in telepathy has so far had but limited success. In some cases persons who are properly "attuned" to one another have succeeded in such elementary tests as guessing numbers or cards. One, seated at a table, would choose a card from a pack and concentrate his mind upon it, the other (out of sight and hearing), would be able to tell or guess this card. Such experiments, however, have not led to the determination of the underlying laws that govern the phenomenon.

Without entering into a discussion of spiritism, it is only too obvious that its pretensions become exceedingly doubtful, when put to the test of a telepathic, as contrasted with a spiritist explanation. And many weird ghostly occurrences cease to be unnerving, when the telepathic explanation is unfolded.

"Is telepathy a kind of spiritism?" one may perhaps ask. And the answer is undoubtedly in the negative. Telepathy is a purely natural phenomenon, and due to the forces and powers of the soul. No doubt these forces are still ill-understood, and seemingly mysterious. But none the less they are natural. And a Catholic has a perfect right to strive to develop telepathic power, and to make experiments in telepathy if he thinks well.

Sometimes, hypnotism is combined with telepathy, and results in very remarkable phenomena. As we have seen, under hypnosis, a subject is highly suggestible, and is, in consequence, in an excellent state for receiving telepathic messages. Now, if under hypnosis, the subject's hand be held by one who is closely connected to him by blood or friendship, it sometimes happens that he will be able to read the latter's unexpressed thoughts, whether this phenomenon be due to suggestion or to telepathy or to both combined, is however doubtful.

As regards psycho-therapy, telepathy plays no sure or definite rôle. The neurologist may be able to influence his patient's mind and read his thoughts to some extent telepathically, but such a method is too vague and uncertain. Hypnotism, however, plays an important rôle in psycho-therapy, and it is necessary to dwell upon it.

As we have stated elsewhere, a psycho-neurotic patient



is inclined to "resist" treatment unconsciously. Hence it is distinctly necessary to get him as much under one's influence as possible. This is best done by hypnotising him or at least reducing him to a hypnoidal state. When he has been thus reduced to a state in which he readily accepts the neurologist's suggestions, he is less likely to "resist" treatment. This is the chief function of hypnotism in psycho-therapy, as it seems to the present writer. No doubt in hysteria, it is frequently possible to cure amnesia or to abolish symptoms, by means of hypnotic suggestion. But, of itself, hypnotism does not cure. It does not root out the cause of the trouble as mental analysis and abreaction may do. It is however an important adjunct of psycho-therapy.

There is an important characteristic of hypnotic suggestibility which greatly enhances its importance as an agent of psycho-therapy. I refer to what is called "post-hypnotic suggestion." A hypnotized subject, when ordered to perform a certain act, say to stand on a chair, ten minutes after being aroused from hypnosis, will perform the act at the correct moment, although he has no watch to estimate time duration, and no conscious recollection of having received such an order. This is, of course, a very mysterious phenomenon. It has to do, first of all, with a subconscious appreciation of time-duration, and secondly, with a remarkable dissociation of consciousness. It may be well to say a few words, as regards the measuring of time. Every kind of theory has been advanced in vain to explain it. Unconscious telepathy seems to be the least unlikely explanation. "In some cases the subject had no normal means of learning the time of the day for considerable periods before and after the reception of the suggestion, and yet the accuracy of the result was not diminished. What then can be made of these cases? They are too numerous, too carefully studied and reported by competent observers, to be set aside as merely instances of mal-observation. The most commonplace hypothesis that seems adequate to account for them is one of subconscious telepathy." Somewhat akin to this phenomenon is the well-known instance of waking at a pre-determined time. The business man, who has to catch an early train, is often able to awaken at, say four o'clock approximately, without the aid of an alarm-clock. This phenomenon of auto-suggestion also indicates a remarkable subconscious appreciation of time-duration. Animals of all kinds show a kindred power. At precisely the exact time they come to the place where they are accustomed to get food, and they seem able instinctively to estimate the duration of time. Is there some secondary sense, analogous to appreciation of extension of surface (which is due to a combination of the sense of pressure and the sense of muscular tension) that helps us in this matter? Or is it due, as McDougall says in the above quotation, to subconscious telepathy?

It may be well to say a few words as regards the dangers of hypnotism—both physical and moral. It is never safe to experiment in the matter of hypnotism unless one is

skilled in the art. The subject may prove to be very suggestible and hysterical and may suddenly fall into a deep cataleptic state from which it is difficult to arouse him. Or he may be injured by some ill-considered suggestions made to him when hypnotised. And there is a further danger, which concerns those who undergo hypnotism. They sometimes acquire a certain craving for it. It soothes their nerves. It induces a deep psychical languor. And a certain want, or "hypnotic habit" is formed.

The moral dangers of hypnotism are very real. And the Church has wisely forbidden her children to undergo hypnotism, unless for good reasons; and then only at the hands of a fully trustworthy hypnotist—or else with due safeguards. The moral danger thus guarded against, is that of falling under the influence of a hypnotist whose principles or conduct are questionable. Undoubtedly he gains a certain ascendancy over the mind, and sometimes over the will of his subject, and he is in a position, should he wish it, to do harm.

To conclude this paper, let us say that while the potentialities of hypnotism have been probably exhausted, the scope of telepathy is still far from being fully known or tested. The future may see very great developments in the psychology of telepathy. The unexpected happened in the physical world when wireless telegraphy, telephony, and photography were discovered. And it may be that in the psychical world, the mysteries of "second-sight," "clairvoyance," and "thought-transmission" will not only be understood fully, but will to some extent be reduced to practical arts. Scholastic psychology will not have to recede from any of her great theses if that day comes, but will rejoice in the new and striking manifestations of the spirituality and vital power of the soul.

## The Cardinal Gibbons Institute

H. J. PARKER, S.J.

OUR Catholic weeklies recently recorded the gift of \$35,000 by the Knights of Columbus to the training school for colored youth to be erected at Ridge, St. Mary's County, Maryland, as a memorial to the late Cardinal Gibbons.

This splendid gift is a public recognition by the Knights of the worth of the cause which the proposed Institute is meant to further, the advancement of the Southern Negro, and means without a doubt that success is going to crown the efforts of those who have been laboring at the project for the past several years.

Like all organizations or individuals devoted to works of philanthropy, the Knights of Columbus have many propositions made to them, and many appeals for financial assistance for objects more or less deserving. Naturally, the greatest circumspection has to be exercised by them in approving officially of any project and voting financial aid thereto. The fact, therefore, that the Knights have put

the stamp of their official approval on this work, and deemed it deserving of an endowment on their part of \$35,000, to be raised by a special assessment on all their members, will surely enlist for the project the whole-hearted support of many who would otherwise not realize the claims it has on their benevolence. On the other hand, it is not the endowment of the Knights which makes the Institute deserving of assistance, but the cause itself is what merited the help of the Knights, and should appeal to every one who is anxious for the welfare of the Negro race in America.

Much has been written of recent date in the columns of AMERICA concerning the neglect which has been the unhappy lot of our Southern Negro, and the opportunities for good overlooked by so many Americans in this great home-mission of ours. Here now is a call to all who wish to aid in this great work. Apart from the fact that it will be situated within the bounds of the largest Catholic colored parish in southern Maryland, in a district, perhaps the only one in the South, where, due to the evangelic labors of the early Jesuit missionaries, Catholics of the colored race are in the majority, so that it will be a great benefit to our own Catholic people, the Institute will help to raise the Negro from his somewhat abased condition, and help make him a creditable citizen of his country.

The buildings of the Institute will be located on a richly-wooded and fertile piece of land, some 200 acres in extent, at the lower end of St. Mary's County. There is a wide frontage on a deep-water creek, an inlet of the Potomac, just above its entrance into Chesapeake Bay. A wharf will be built here. Valuable oyster beds are part of the holdings. The land has already been paid for, and the buildings for the various educational and industrial departments are only held up for want of a sum of money sufficient to warrant an immediate start at the work. This sum has been estimated at \$100,000.

The plans for the Institute originated with, and were pressed on the attention of ecclesiastical superiors, by two Jesuit missionaries of southern Maryland, Rev. Brent Matthews and Rev. John LaFarge. Catholic laymen were interested in the work, and an organization was started for the advancement of the cause. Prominent leaders, such as Admiral Benson, Senators Walsh of Massachusetts, and Ransdell of Louisiana, and others, are on the board of trustees, and are working heart and soul for the success of the enterprise.

It was soon seen that it would be advisable to make the development of the work national in its scope, a work that, as the Knights of Columbus have stated in their official approval, would appeal to every Catholic layman, and every friend of the Negro, Catholic or non-Catholic.

Good progress has been made in the work of collecting funds for the institution. Committees have been started and are busily at work in many of our large Eastern cities, and money is already coming in from all these quarters, as a result mainly of entertainments and

festivals organized by the colored people themselves. They are roused to enthusiasm over the project, and are determined to show that they are deserving assistance, inasmuch as they are resolved to strain every sinew themselves to attain to success. They have been brought to see how they have here an opportunity of uniting their efforts in one great cause, of developing leaders and self-confidence.

But they are pitifully poor, as I and others who live in their midst can testify, if need there were of testimony, and of themselves, alone and unaided, they cannot expect to make the Institute worthy of the name of the great man who had their interests so much at heart during his life. The name of Cardinal Gibbons will never be forgotten by his countrymen, of whatever race and creed they be, and all who hold his memory dear, should help the cause which he would have been the first to foster, had the opportunity come in his time. The Archbishop of New York, with all the pressing needs of his local charities, has contributed \$1,000 to the Institute. Other generous donations have been received by the Secretary, Mr. A. C. Monahan, 1314 Massachusetts Avenue, N. W. Washington, D. C. But much more is to come in before a suitable start can be made with the buildings, and there is here a glorious opportunity for our Catholic people to win the hearts of our neglected colored brethren, to make the Catholic Church known to them for its practical charity, to prove that it is devoted to their best temporal as well as their spiritual interests.

## COMMUNICATIONS

*The editors are not responsible for opinions expressed in this department.*

### The College Stadium

*To the Editor of AMERICA:*

In my article, "The College Stadium," appearing in AMERICA's issue of September 22, the proposition was advanced that the aforesaid institution was a colossal concretion of ideals, efforts and enthusiasm that are very largely outside the compass and generally beneath the level of activity that should characterize our schools of higher learning. The situation exists, embarrassing in its present aspect, and forbidding in its future portent. Dr. Ryan and Dr. Meiklejohn, and, I dare say, thousands of other educators will readily subscribe to this. Whence did such a situation arise? Evidently from the eagerness or necessity of the majority of our colleges and universities to advertise. It is said that "teams bring students." Did education in America need "sporting page" stimulation? Would the universal eradication of the present system effect the complete or partial desertion of our lecture halls? Out of deference to our American love of education, we should be slow to think so.

Joshua W. Brady, of St. Paul, and A. B. A., of Chicago, in discussing the article in question advocate respectively a policy of sufferance and a policy of gradual curing. In answer to Mr. Brady's question "if Columbia and Fordham saw fit to return to football after a period of abolition, how can we reasonably expect smaller colleges to put Dr. Ryan's plan into force?" I would say that it is hard to believe that Columbia had anything to gain from the resumption of football, especially in the matter



of attendance. As to the policy of toleration which he seems to advocate, this is just what we deprecate in its present unrestricted and exaggerated form, and against this we would desire to see directed a strong sentiment amongst educators and parents.

A. B. A. would have us be "Doctors of Athletics" rather than "Gravediggers of Games." Certainly, the former title is less lugubrious and, if for no other reason, preferable. His belief, however, that "if intercollegiate competition were abandoned" students would not have "sufficient interest in athletic training to keep themselves in good health for study," is entirely unsubstantiated by even a casual experience of the methods of American youth and its innate and healthy craving for sport and exercise. As a matter of fact such competition is made very little of in many colleges, except during eight or ten weeks during the year. For the most of them this is the football season, for some, the basketball season, for a small minority, the baseball season. On the theory that a constant intercollegiate competition is necessary to keep alive the interest of students in healthful recreation, those institutions which specialize in one sport, or where poor seasons are of frequent enough occurrence, ought to resemble a packed morgue, which is not the case, if students are provided with even semi-adequate campus and recreational facilities. Such facilities are not infrequently entirely lacking in colleges which boast of very representative teams; another anomaly, if we forget the prime end of it all, advertising.

It is hard to see with A. B. A. how "without intercollegiate contests ambition for perfection not only in athletics, but even in studies and other work may lie dormant in a promising character, and influence all the hopes of a lifetime." Certainly, it is better "not to dwell on the advantages to mind and body, the moral strength to fight off and other advantages so often spoken of."

However, the contention of the original article was that the erection of vast amphitheaters, wherein athletes, well trained under tutelage of highly-paid coaches, would furnish amusement to the populace, is a situation which has no real alliance with academic culture and pursuits and which educators have to confront boldly and fearlessly; an evil to be remedied before it becomes an institution.

St. Louis.

E. PHILIP MANN.

### Operatic Music at Divine Service

To the Editor of AMERICA:

In an interesting letter in the issue of AMERICA for October 27, Mary Genevieve Manahan, writing on "Operatic Music at Divine Service," asks the puzzling question, "How long will the organists of a number of Catholic churches continue to torment the imagination of those who honestly try to assist at Mass with devotional attention?" She then paints some graphic pictures of the distracting scenes conjured up before her memory by the association of ideas, on hearing Offenbach's *Barcarole*, the *Vissi d'Arte e d'amore* from "Tosca," "Pale Hands" sung during a performance of "The Sheik," etc. She sees visions of such operatic divas as the "fair Cavalieri," the "beautiful Farrar" and the "majestic Homer, a rose crowned Delilah," the "Samson-like Caruso," and the screen star Valentino "with his faun-like grace and the smile that is not exactly ascetic. Again she asks, "Why should we have to endure this struggle to keep out worldly thoughts suggested by erotic music?"

Before attempting to answer these knotty questions it may be observed that the great *hoi polloi*, i.e. the majority of common Christians who attend Mass on Sundays, would not experience the same visual distractions because they are not an opera-going crowd, though goodness knows the player-piano and phonograph have made them sufficiently familiar with that style of music. But even the commonest of common Christians can distinguish the difference between a Gregorian chant and a waltz movement, and all are more or

less influenced by the subtle power of music to excite good or evil emotions according to whether it is truly religious or seductively erotic in character, as pointed out by this correspondent. The effects of the best sermon are sometimes swept away by a flood of operatic or popular music to which the sacred text is too often set by ignorant, or purely commercial non-Catholic composers, who care little for the Catholic religion.

But now to answer the questions, by asking another. Who is really responsible for the conditions complained of? Is the organist the supreme authority in such matters? Has the pastor nothing to say on this subject? Sometimes it would seem so, for the patience of some priests is truly remarkable. How often it happens that the choir will pillory priest and people and make it appear that the former has "missed his cue" by returning to the altar promptly at the end of the Gloria or Credo without waiting for the choir to complete, not merely a "seven-fold Amen," but "seventy times seventy!" Again, it not infrequently happens that at the approach of the solemn Consecration, when the priest is ready to sing the Preface, he will be kept standing for several minutes in an awkward attitude of "watchful waiting" while an Offertory "soloist" of the female persuasion not only pours forth the full quota of "Amens," but just as everyone thinks she has finished, begins all over again with the words *Ave Maria*! This is a form of composition technically known to musicians as *Da capo al segno*, which has its artistic effect in its own place, but is often out of place at Mass.

As the same thing often happens Sunday after Sunday the natural inference seems to be that either the pastor never remonstrates with the organist, or himself enjoys the concert. But whatever the reason may be, it will perhaps be more profitable to try to suggest remedies for the abuses referred to than to try to locate the blame for them.

It was announced recently in a local secular daily that a model choir of fifty voices, including some of the best talent of the Twin Cities, was to be organized in connection with the Twin Cities School of Social Studies, whose services would be available for any special festive occasion. This looks like a practical suggestion, and if properly encouraged and conducted, may be productive of splendid results, though it is too early to speak with any certainty of what its success will be.

There is another plan that might prove entirely practical and productive of excellent results as it is along the lines suggested by the Holy Father himself under the form of a *schola cantorum*. The suggested plan is the following:

Why could not the Ordinaries appoint competent clerical musicians, say the choirmasters of their diocesan seminaries, as Visitors, or Supervisors, of Catholic Church music, whose duty it would be to visit all the church choirs within reach and instruct them on the dignity and duties of the true church choir, explain the rules governing such a body, point out abuses and guide them in the selection of proper music. In large cities he might have a number of choirs practising some famous Mass, or Vespers in *falso Bourdone* style, so seldom heard but so highly recommended by Pope Pius X, or the grand old *Te Deum* sung for so many centuries by our Catholic forefathers and so admirably suited to the musical sense of the multitude on great festive occasions. With one or two general rehearsals under his own baton, he would have a magnificent choral choir, not of fifty singers, but of 500, or 1,000, whose efforts would be a revelation to all. Already on several occasions, 1,000 children, selected from the parish schools of the Twin Cities, have sung Mass under the auspices and in the presence of his Grace of St. Paul to the great edification of all who have been privileged to hear them. Of all the arts and all the sciences music alone is said to constitute one of the joys of heaven. Then why not make it one of the crowning features of our churches on earth? Why not make it a real link with angelic choirs?

White Bear Lake, Minn.

WM. F. MARKOE.

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, NOVEMBER 24, 1923

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### Thanksgiving Day

DAILY in the Preface of the Mass the Church calls us to give thanks unto the Lord. "It is truly meet and just," are the magnificent opening words of prayer preceding the Canon, "right and profitable for us, at all times and in all places, to give thanks to Thee, O Lord, the Holy One, Father Almighty, everlasting God." Hence in the Catholic Church every day is Thanksgiving Day.

Yet in keeping with the spirit and letter of the Preface, it is truly meet and just that one day in the year be set aside for all the people as "Thanksgiving Day." This old American custom, now observed in practically all the States, emphasizes the duty of all men to give thanks to God; it stresses, moreover, the truth which even Catholics are apt to forget, that nations and peoples as well as individuals are bound to honor Almighty God and to show Him their gratitude. In these days of extreme Caesarism and of atheistic Governments, the fact that the President of the United States and the Governors of the respective States annually issue proclamations which recall this duty to the minds of all, should itself be to us an occasion of thankfulness. For it is hardly probable that the chief executive of any nation in the world would in an official document use the language, so clearly asserting the existence of Almighty God and of our duties toward Him, which is employed by the President in his proclamation for 1923.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby fix and designate Thursday, the twenty-ninth day of November, as Thanksgiving Day, and do recommend its general observance throughout the land. It is urged that the people, gathered in their homes and their usual places of worship, give expression to their gratitude for the benefits and blessings which a gracious Providence has bestowed upon them, and seek the guidance of Almighty God that they may deserve a continuance of His favor.

In witness hereof, I have hereunto set my hand and caused to be affixed the Great Seal of the United States.

Done at the city of Washington, this fifth day of November, in the Year of our Lord, one thousand nine hundred and twenty-three, and of the Independence of the United States, the one hundred and forty-eighth.

Undoubtedly, the best way in which Catholics can show their gratitude to Almighty God on Thanksgiving Day is to assist at the Holy Sacrifice of the Mass and to receive Holy Communion. It is also suggested that an alms for the stricken peoples of Europe would be a most powerful prayer, drawing down on us, upon our families, our schools, our institutions, and our beloved country, the continued protection of Almighty God. "We have been a most favored people," writes the President. "We ought to be a most generous people."

### The Truth Party

THE Truth Party is a game sometimes indulged in by the younger generation. It consists primarily in one individual at a time being criticized by the group. A strange reversal from modern social amusement to the old monastic chapter. The old monks were required to profit by their truth party, and correct the faults that were told them by their brethren. Whether the much discussed younger generation profits or not by a plunge from gayety into reflection on their faults is a question for the years to decide. But the truth party idea is a novelty that is new only in its revival and application. A little more of it might improve morals and manners.

So at least thought Mr. Zangwill, who gave a lecture to Americans on America. Very bluntly he told them something about their foibles and their follies. His misfortune was to compare American faults with English virtues or supposed virtues, in place of telling Americans how to correct their faults. He could have done this very briefly and effectively without committing the typical English fault of mounting the lecture platform. His fellow Englishmen have been doing this at a scandalous rate since the war. If an Englishman has written a book he comes to America and tells simple Americans about it, or if he has no book to his credit he tells Americans that and then writes a book explaining how he did it in a series of paid lectures. If Mr. Zangwill has succeeded in making Americans so mad that they will cease paying to hear inferior English lecturers, our good people who are such a source of worry to Europeans may yet be saved.

Think of the possibility for improvement in a nation that would spend its time in thinking instead of going to lectures! If every American who has encouraged the outstanding fault of the English by meekly attending lectures by Englishmen on America, had spent all those precious wasted moments in silent thinking there would have been no truth party at the last Zangwill lecture. For we would have no faults left if we thought and thought properly.

As Americans we must admit that we spent our energies



for over a year in rushing men and money into Europe, and since the war we have been answering appeals for help from every country under the sun. Is it time to call a halt on all this American nonsense that is sometimes called generosity, and settle down to think about our faults? Is this the truth party that our lecturing European critics propose?

#### Our Industrial Wars

PEACE has not yet been declared in the war between the anthracite-operators and the miners. Special circumstances of peculiar difficulty are noted in this conflict, yet, fundamentally, the same principles of discord are at work. The task of the operators, as of all capitalists, large or small, is three-fold. They must provide their workers with a living-wage, they must offer their commodity to the public at a fair price, and they must secure for themselves a profit which from the standpoint of ethics as well as of statute law is legitimate. But the immediate task of the operators is to devise a plan for the mining and distributing of coal which safeguards both their own rights, and the superior right of the public to obtain a necessary commodity when needed, and at a reasonable price.

The publicity which has been obtained mainly through the reports of the United States Coal Commission gives some reason to hope that an equitable settlement may be reached in the near future. But it is obvious that no settlement can be satisfactory if it is made wholly a matter of dollars and cents. Human rights are at stake: the right of the operators to their property and to a legitimate return upon their investment; the greater right of the miner to a living-wage and to decent working-conditions, a right given special prominence by Leo XIII in his famous Encyclical; and, finally, the right of the public to obtain a sufficiency of this commodity at a just price. Whatever the silence of statute law may permit, or loose business practises may tolerate, it must be established as a principle of supreme importance that all disputes must be judged by the dictates of justice and charity. As Leo XIII, when restating the demands of Christian sociology, and Pius XI, appealing to a world gone mad with militarism, have insisted, there is no human activity whatever which may contravene these dictates, and no policy of such moment that it may dispense with them. Settlements which arise from expediency alone, and elaborate programmes of compromise which subtly sacrifice the demands either of justice or of charity, may for the moment lull the storm. But they can never bring peace. "Nothing is ever settled," Lincoln once wrote, "until it is settled right." Programmes, protocols and treaties have their place; but the real reason why social and industrial conditions in this country often recall the shambles of a bloody field of battle, is that we have tried to find a reconciliation based upon some conclusion which

either ignores or contradicts the doctrines of Jesus Christ. Until we turn back to the justice of Christ, to the love and to the mercy which He taught us to exercise in every sphere of life, there can be no peace, but only broken treaties and the incessant renewal of conflict.

Our leaders have not as yet sounded the return. But it is something gained when a public official recognizes, as did Governor Pinchot of Pennsylvania, that the course of the anthracite-operators has been marked by "extortion." If it does nothing else, this recognition at least affirms the existence of a standard of fair dealing based upon the natural law. From this conclusion safe progress can be made to a realization of the necessity of applying in all industrial and social relations the justice and love taught by Jesus Christ.

#### Federalized Schools and the Veterans' Bureau

UNTIL the Senate Committee has completed its hearings, judgment as to the criminal responsibility of any official of the Veterans' Bureau must be suspended. But the facts thus far ascertained justify the New York *World* in its comment, "There never was a story more sordid, more disgusting, more disgraceful, than is being uncovered in regard to the Veterans' Bureau," a Bureau established for the relief of the disabled soldier.

That this Bureau has failed to function properly is a fact which no one questions, and the reason why it has failed is no mystery. Bitterly hostile in all else, Colonel Forbes, the former director, and General Sawyer, agree that it was "politics." Senator Walsh of Massachusetts, a member of the investigating committee, writes that the investigation will have served the country well, if it creates a public opinion "forcing politicians and congressmen to keep their hands off, and preventing intrigue and trickery on the part of employees of the Government."

In "politics" then, is found the reason why the Veterans' Bureau has failed, why many another Federal plan for social work has failed, and why the Towner-Sterling scheme to federalize the local schools is foredoomed to failure. The Masons of the Southern Jurisdiction, with their ally, the National Education Association, assure us that the plan will effectively "take the schools out of politics." How this will be done, and what will "force politicians and congressmen to keep their hands off," they do not explain. What the Towner-Sterling bill does *first of all* is to subject the local schools to the influence and control of a political group which, as yet, does not exist. If the Government cannot care for its wounded soldiers, a task most emphatically a Federal duty, there is no reason to suppose that it can govern satisfactorily a school system, a task which most emphatically is not a Federal duty. The Towner-Sterling plan not only does not "take the schools out of politics" but, operating as the bill provides, under a political appointee, can make them a source of graft for incompetent and corrupt Federal officials.

## Literature

### Modern Sugar-Coated Allegory

**A**FTER the lifelike dramas of the Elizabethan age made morality plays old-fashioned, allegory began to be decried as childish and ridiculed as unutterably dull. True, it was forgiven John Bunyan, but he wrote when the love of it was dying but not dead, and was supported by the grandeur of the conception which he appropriated from "*Le Pèlerinage de l'Homme*," of the old monk Guillaume de Deguillville. It is not easy to believe that, even in the heyday of its youth, "*Pilgrim's Progress*" was popular with those who sought amusement in their reading rather than instruction. Within the memory of the very old, allegory survived in convent school "exhibitions"; they were its last stronghold. The day is long past when unruly little girls personify obedience; and greedy ones, temperance; and saucy ones, meekness, for the entertainment and edification of their admiring relatives. The swift passing of the vogue for "*Everyman*" proved that it was not at home among us.

But although allegory, in its bald and obtrusively instructive form, is no longer tolerated, much of our best loved fiction is but allegory sugar-coated: virtue's name, but not her nature, changed; and vice well delineated by a villain without a redeeming trait. No one living today, unless he be a student of old and curious things, would willingly read an allegory. Yet, not another novelist of England or America is so universally beloved as Charles Dickens, although many of his characters are but slightly disguised abstractions. The young, the romantic, and the undiscerning want not human characters but types; in their judgment a fault spoils a heroine, a kindly deed is distressing in a reprobate.

His name changed to Hypocrisy, Pecksniff would have delighted a fifteenth century audience in London; Uriah Heap would have been almost as popular a presentation of the same failing; either of the Cheeryble brothers, under allegorical titles, would have filled to perfection the part of Good Deeds; Agnes of Gentleness, and Toots of Faithfulness. Is not Tom Pinch Meekness; and young Martin Chuzzlewit Selfishness; and Mark Tapley Cheerfulness, as simply and straightforwardly as Good Fellowship is good fellowship in "*Everyman*," or Love is love in an interlude of Heywood's?

Many a character of Dickens' has no trace of those lifelike inconsistencies of motive and conduct which make our meek acquaintances occasionally fiery, and sinners often kind, or loyal, or generous, and the best of men liable to seven falls each day. Dickens' creations never falter; from beginning to end they are true to a type.

So dearly did Dickens love allegory that he forgot the popular prejudice against it, and sometimes went so far as

to use no sugar coating. Brazenly he gave the Veneerings their name, and made them live up to it; he named Mr. McChoakumchild to fit the part he was to play, and Twemlow's name describes him.

No one but Dickens would have dared to venture so far as this in the nineteenth century; but allegory holds its own in our best sellers, in a disguise so imperfect that it serves its purpose only because the public is off its guard. Mrs. Wiggs of the Cabbage Patch would have been an admirable Cheerfulness under Difficulties in a morality story which Mrs. Rice's readers would consider unutterably dull. The lovers in almost any current novel, like the characters in the "*Interlude on Love*," might be called "*Loving, not Loved*," and "*Loved and Loving*," more appropriately than Genevieve and Philip, or John and Kate. Unlike the people of everyday life, lovers in many novels do nothing but love, day after day, from sunrise till sunset.

There are novelists who eschew allegory as carefully as does ordinary life itself. Not one of George Eliot's characters is an abstraction or a type, rather than a person. Even Mrs. Glegg, with her consistently irritating, disagreeable ways, is not merely ill-natured. At the last, kindly and justly, if not quite amiably, she takes poor Maggie's part when everyone's back is turned to her. Tom Tulliver is not merely conceited, nor Mrs. Tulliver nothing more than small minded and foolish. The same is true of Thackeray's work, and of many another novelist's, who excels in character delineation.

But among our contemporaries Dickens' method has many more followers, and is more popular than that of authors with less romantic tendencies. Old Mr. Amberson would serve as Riches, Penrod as Mischievousness, and the whole of "*Seventeen*" might be altered into an allegory on early youth. Gentle Julia is not merely a flirt, but embodied Coquetry. Nor would it be difficult, in current fiction, to find Dissipation, Hope, Perseverance, Thrift, Penitence and Avarice.

It is the old, old story: there is nothing new under the sun. The average reader of today gently pities the multitude who were amused by moralities, who sat for hours and even for days lost in intense enjoyment of an allegory. It seems so quaint and old-fashioned to see Virtue always meekly bearing attacks and yet always triumphing at the end; and Vice rampantly vociferous only to meet a sad and well deserved retribution. And yet some later generation may smile indulgently at the childishness that loved Charles Dickens, was amused by Booth Tarkington and Meredith Nicholson, all the while thinking itself maturer and more discriminating than the generations which have preceded it.

FLORENCE GILMORE.



## Progress of the "Best Ten"

AS a taste for fisticuffs may be interpreted as a sign of good health in the boy, so the combative tone of many of the letters we have been receiving is an encouraging development in our canvass concerning the best ten Catholic books. "You have set us too stupendous a task" complains one correspondent, and another compares it to the most dangerous occupation in the world: "I rather think that picking the prettiest baby is easy compared to choosing the best ten."

An original view of the symposium is taken by Mr. A. J. Tobin, Principal of the High School, Shawneetown, Illinois, who names authors rather than books:

The task of selecting ten books to represent the best productions of Catholic authors is an impossible one. Even in my case—a school teacher, far away in the backwoods of southern Illinois, no library in town save that in the local High School and my own scanty volumes, I am unable to select ten favorite books. Being Irish, I naturally claim Canon Sheehan, all of whose works I possess. Next, Benson, Newman, Manning, each being fully represented among my books. In history, I have as favorites, Allies and Barry. In literature, Ward, O'Neil and Patmore. This is only an outline of authors; the scope of the canvass on the best ten books is too large.

Those interested in the progress of the vote will share a chuckle with us at the victory we claim over Rev. Michael J. Dwyer of Athens-on-the-Hudson, New York. Despite his comments, he has sent a list:

I have followed with some interest and a lot of curiosity not unmixed with amusement the progress of the "Best Ten." I have never taken much stock in such lists; to me, they are like the "straw votes" before election, deciding nothing. Even with the limitations you place in the issue of October 27, the thing is quixotic and a stab in the air; unfortunately, "Catholics in general" do not read the best books and would not recognize them if they did, that is, the average Catholic reading public would not. I am quite sure AMERICA unassisted by the general public could give us the lists of the best ten, and I imagine the Editor must be laughing up his sleeve at some of the lists proposed. I am going to tempt his risibilities myself; but I want it understood that I am stating only my "preferences" and not my "judgment" as to the best. My reasons are: 1. I am one of those contrary mortals who often prefer a second or even lower rate article to the A1 in all respects. 2. I would not venture to pass on what is best in Catholic literature for the last century unless I had read it all, which I have not yet found time to do, being only sixty-two years old. But I have in my library about twenty-five books that I love. I have read and re-read them. I hate to disassociate any ten of these prized companions from the rest, for I have been so happy with them I have come to imagine them part of my family, indeed part of myself, and I fear to introduce envy or jealousy among my friends, or even to show partiality in my own thoughts by picking out ten. But just to have a hand in that "composite list," I shall do violence to my feelings and send the following list to you to compete with the "Best Ten," whatever they may be. I shall not give any reasons, although I have many:

"Fabiola" ..... Cardinal Wiseman  
 "Apologia pro Vita Sua" ..... Cardinal Newman  
 "The Eternal Priesthood" ..... Cardinal Manning  
 "Collected Works" ..... Francis Thompson  
 "Essays" ..... Bishop Spalding  
 "God—or Gorilla" ..... Alfred W. McCann  
 "Rebuilding a Lost Faith" ..... John H. Stoddard  
 "The Faith of Our Fathers" ..... Cardinal Gibbons

"Poems and Essays" ..... Louise Imogen Guiney  
 "The Irish Race" ..... Rev. A. Thebaud, S.J.  
 There! I apologize to all my other "preferred" stock, and I have no doubt that if I gave the matter another thought I would change some of these.

How Prohibitionists may decide on their best ten books we do not know, but here is a comfortable method suggested by Mr. M. J. O'Riordan of Flagstaff, Arizona:

I think one should have a drop of wine in the right spot, a long full pipe in his mouth and a seat in a comfortable, broken down, old easy-chair in the face of an open fire of pine knots before undertaking to decide on marriage, suicide, the Trinil skull or the best ten Catholic books. My test of the best ten Catholic books is the impulse which is like to cause my hand to reach out for a volume in the purring moments before the fireplace, the time when friends are most welcome. And this, I think, would be the order:

"Apologia pro Vita Sua" ..... Cardinal Newman  
 "God Our Father" ..... Rev. Florentine Boudreaux, S.J.  
 "Brer Rabbit" ..... Joel Chandler Harris  
 "Under the Cedars and the Stars" ..... Canon Sheehan  
 "Christ in the Church" ..... Monsignor Benson  
 "Poems" (Small, Maynard Edition only) ..... Father Tabb  
 "Europe and the Faith" ..... Hilaire Belloc  
 "Science of the Saints" ..... Rev. R. Meyer, S.J.  
 "Life of Cardinal Vaughan" ..... J. G. Snead-Cox  
 "The Delight Makers" ..... A. F. Banelier

Give me these ten books and my drop and my smoke and my blaze, and the devil may care, I won't.

Several of the colleges report progress in the local elections on the ten favorite books. The current number of the *Ram*, the weekly publication of Fordham University, carries a ballot form for the voting, and the *Tattler* urges the more than 500 women students of New Rochelle College to submit their lists of preferred books. Sister Mary Ethelind, head of the English Department of St. Mary's College, Portland, Oregon, writes:

Permit me to add my tiny word of encouragement to what is undoubtedly one of the finest things AMERICA has ever done for its readers. Nothing has ever provoked so much comment and roused so much enthusiasm among our students. Could you hear some of the animated discussions, you would feel amply repaid for the extra burden of work this contest will entail.

Mount Saint Vincent College is showing great activity and Father Earls announces that the Student Committee is tabulating the voting at Holy Cross College.

## SEA MUSIC

The sun with its baton of gold leads the sea  
 And the winds in harmonious symphony.

There are light winds like silver-toned flutes that place  
 Aerial themes with delicate grace.  
 The deeper winds, breathing like throaty bassoons,  
 Answer their tremulous, querying tunes,  
 And wind violins, plaintive and sweet,  
 Catching the motives again repeat  
 In varying strains and harmonies  
 The exquisite cascade of melodies.

The waves are the basses, sonorous and deep,  
 Whose steady crescendos incessantly keep  
 Measured cadence until the volume of sounds  
 Bursts and like clang of cymbals astounds  
 The listening heavens and from their height draws  
 A ringing response of prolonged applause.

CATHERINE M. BRESNAN.

## REVIEWS

**My Garden of Memory.** By KATE DOUGLAS WIGGIN. Boston: Houghton, Mifflin Company. \$5.00.

The song is more joyous in youth, fuller and stronger in middle age; it quivers a little as the years go on and on; but the song itself is never ended. Life of course is the song, and the author of this very interesting autobiography writes of it in this strain. Kate Douglas Wiggin wrote her life as she wrote her characters, in a most appealing manner. Her ambitions, her successes, her disappointments, her friendships are all chronicled in a cheery strain. Very modest is her estimate of herself as an author, very kindly her judgment of other people, very real her appreciation of books. Those who are looking for gossip or mere chatter will not find it in the pages of "My Garden of Memory." But for those who love the finer phases of life in people, places, things, there are a few hours of pleasant reading in the autobiography of Kate Douglas Wiggin.

G. C. T.

**The History of Mother Seton's Daughters. The Sisters of Charity of Cincinnati, Ohio. 1809-1923.** By Sister MARY AGNES McCANN, M.A., Ph.D., Vol. III. New York: Longmans, Green & Co. \$4.00

The first two bulky volumes of Sister Mary Agnes' "History" were published in 1917. This compilation brings the records of the Cincinnati Institute down to 1897 and whether it is to be continued in the same amplitude is not formally stated. It is probable that future Catholic historians will bless Sister Mary Agnes. No pent up Utica, cribs, cabins or confines her pen. The whole boundless universe is drawn on for material, hence many pages are filled with details that have no relation to Cincinnati or its zealous and admirable Sisters of Charity. But what boots it that the narrow, cramping canons and ideals of the modern "critical" historian are thrown to the winds. We have all sorts of gossiping asides and quotations of clippings that will afford either clues or data for anxious research workers. Cincinnati has just celebrated its centenary as a diocese. In the three volumes of this History will be found much that will explain the progress the Church has made there, and the character and worth of the men and women through whose zeal and unceasing labors accomplishments became possible. To the splendid results none made a more valuable or substantial contribution than the local branch of the American Sisters of Charity. As in other dioceses of the country the "valiant women" have largely proved the salvation and bulwark of the Faith.

T. F. M.

**Holy Family Parish, Priests and People.** By Brother THOMAS M. MULKERINS, S.J. Chicago: Universal Press.

Parish annals are usually of restricted interest, but the large Chicago parish whose history is faithfully outlined in this voluminous work by one who for forty-three years has been intimately connected with that history itself, is a national landmark in the Catholic development of the Great West. Within the limits of that future parish the famous Father Marquette, S.J., erected his cabin and spent the winter of 1674 and 1675, offering up the Holy Sacrifice not so far from the very spot where another famous Jesuit, Father Arnold Damen, was to celebrate the first Solemn High Mass on July 12, 1857. The parish of which Father Damen is the illustrious founder was for a time reputed to be the second largest in the world. With the panoramic changes of the years and the fluctuations of population it has now been reduced from 25,000 to 5,000 souls. In Brother Mulkerins it has found a sympathetic and intelligent historian. We are particularly indebted to him for the good judgment which has led him to include the entire funeral oration delivered over the body of the convert Governor of Illinois, William H. Bissell, by the

eloquent Father Cornelius Smarius, noted perhaps as the greatest orator in the early history of the Missouri Province of the Society of Jesus.

Anyone acquainted with the records of Holy Family parish will naturally turn at once to the chapter dealing with the schools of that parish, which were described by Cardinal Gibbons as "the banner schools of America." Not one single institution only, but six fully developed parish schools, conducted by different Religious Congregations, constituted the Holy Family system of parish schools. As many perhaps as 5,000 children were in actual attendance during a single year. There is much of more purely local interest to which we cannot refer here, but all will be glad to learn that Brother Mulkerins has done full historic justice to the greatly maligned O'Leary cow, which did *not* start the Chicago fire, although the fire actually did break out in her barn, which was located in the Holy Family parish.

J. H.

**Ancient Man in Britain.** By DONALD A. MACKENZIE. New York: Frederick A. Stokes Co.

We might call Mr. Mackenzie's work "the rehabilitation of the ancient Briton." He is frank in his condemnation of those who hold the forerunners of modern man in Europe were simple-minded savages. "There is absolutely no evidence that the pioneers were lacking in intelligence or foresight." And the learned author has produced authoritative sources to substantiate this view. He displays a deal of careful research, which is now presented to the public in a non-technical, entertaining way. When he tells the story of early myths, religious customs and superstitions, one must read very carefully, for in this matter the transition from a true to a false position is easily but perilously made. Derivation of the doctrinal content of our Christian heritage is one thing and can never be admitted or proved. Derivation of nomenclature there may be as when St. Paul borrowed terms from the race-track or even from pagan religious sources. Derivation, too, there may conceivably be of harmless ceremonial settings, for corrective ends, or the assumption of customs, originally religious but no longer recognizably so, but it is to be remembered that mere resemblance, mere similarity does not prove derivation. Father Mills has said this cryptically (Prehistoric Religion, Prolog, pp. 12-13):

The discovery of pre-Christian analogies—whether in theological terminology, or in the external ritual by which religion is expressed—is something we must be prepared for. . . . But continuity of form has nothing to do with continuity of content. . . . But when it comes to dogma, there is no bridge between paganism and christianity.

Mr. Mackenzie's plea for a more general study of the so-called "pre-historic," i. e. pre-Roman, Briton is well worth heeding, and that too by Catholics who will not fail to read aright the wealth of most interesting data furnished by this period.

F. P. LeB.

**"H. B." and Laurence Irving.** By AUSTIN BRERETON. Boston: Small, Maynard Co. \$3.00.

Austin Brereton, who wrote the official biography of Sir Henry Irving, has performed the same task for the sons of the famous actor and has thereby made a notable contribution to English stage history. Even as a human document, apart from its special interest, the book is appealing. The author has done his work well. He is always in close sympathy with his subjects. The domestic unhappiness which shadowed the life of the great tragedian is barely touched upon and then only in so far as its recital serves to shed light on the life and the characters of the two sons. As might be expected, his account of their comparatively short careers is largely a record of their theatrical ventures and experiences. Yet by means of carefully chosen anecdotes and intimate personal appreciations, along with letters and other writings of the subjects themselves, he has succeeded in producing a clear and vivid im-



pression of their pleasing personalities. Unlike many biographers, he has not obtruded himself unduly upon the scene, nor has he attempted to interpret the words and actions of his subjects. He unfolds a simple narrative of facts and pays his tribute of admiration. The rest is left to the reader. Some little obscurity in the dates and one or two instances of inaccuracy might be noted, but these may easily be overlooked in the consideration of the larger merits of the work.

J. A. T.

### BOOKS AND AUTHORS

**The Moderns: VI. Brand Whitlock.**—In the long ago before the war, Mr. Whitlock used to write reform novels as a diversion or perhaps as an expression of his reform activities in politics. Though he strives to make the world better by social pressure on the individual, he is no zealot; otherwise he would not have had the opportunity of declining a fifth term as reform Mayor of Toledo. His courage and tenacious championship of justice as American Ambassador to Belgium during the period of the German invasion prove that his sympathies are large and his spirit is strong. For he has won the gratitude of all Catholic Belgium from the peasant-soldier to the Cardinal and King. In 1918, he published "Belgium," one of the most popular and greatest human interest stories of the war. "J. Hardin and Son" (Appleton. \$2.00), is his first book since that time, and it promises to rank high on the current fiction list. In this novel, Mr. Whitlock ceases to be an international author and reverts to the role of chronicler of the Middle West. He changes his scene as little as does a Greek tragedian for the action of his story scarcely leaves Macoochee and rarely wanders beyond a few streets. He confines himself likewise to a Grecian simplicity of theme for his motif is reform, of stage and politics and law and trade and liquor. Preeminently "J. Hardin and Son" is a Prohibition book; but each reader, whether "wet" or "dry," may find confirmation for his own preconceived notions on the question. Two outstanding characters make the book. Paul Hardin, the son, inherits the "conscience" of his father, "that knowledge of evil, poisoning the springs of his being, so that he could view nothing innocently." But since he has not his father's obstinate enthusiasm and strength of purpose, he is only saddened by and not deterred from his marital infidelity. J. Hardin, the father, is a perfect portrayal of that type of sincere prohibitionist which gives fibre and power to the movement. "On a point of morals he was obdurate, inflexible, uncompromising, never in the wrong." But his three capital sins against morals were liquor and in a lesser degree tobacco and mirth. He is the kind of character that is interesting in books but in real life is as terrible to face as an army in battle array. All of Mr. Whitlock's novels have a purpose; in this instance, though he might just as well have propounded his doctrine in the form of a tract rather than in a novel, he has, nevertheless, written a story that ranks high as fiction.

**Fiction.**—A powerful lesson is woven into the fascinating story that Rev. Martin J. Scott, S.J., tells in his latest book, "For Better For Worse" (Benziger. \$1.75). In that lucid style we have come to know so well, he expounds the teaching of the Catholic Church on the Sacrament of Matrimony, and, it might be added, the story of Felice and Jerry Burke is a vindication of the doctrine of an indissoluble marriage bond. We emphasize the moral of the story, but this does not obtrude itself nor lessen the high merit of the book as a novel. "For Better For Worse" is not a fantastic tale of what might have been; it is an artistic rendering of what has been.

In "The Gaspards of Pine Croft" (Doran. \$2.00), Ralph Connor tells how a father sinned and redeemed himself, and how a son took up the burden of his dying parent and bore it manfully and successfully. Both the story and the moral it teaches may be heartily recommended.

Fidelity to the one love is so rare in the modern novel that a story like "Love and Life" (Dutton. \$2.00), by Louise Maunsell Field, is as fragrant as the flowers in the spring. "Lyneth Frear stakes everything on her belief that love can be stronger than death and time, can challenge them both and emerge victorious." This is a thesis that the current novelists might well consider.

The problem of the woman who tries to reconcile her pursuit of a "career" with the fulfillment of her duties as wife and mother is treated with rare insight by Helen R. Hull in "Labyrinth" (Macmillan. \$2.00). The atmosphere of the book is invigorating, the pictures of home life are charming, the characterization is deft and skillful. Though the novel will not appeal to the feminist, it is highly creditable to the author.

Staged in a woodland setting, the three characters of E. Temple Thurston's latest novel, "May Eve" (Appleton. \$2.00), two consciously and one unconsciously study sex attraction and sex awakening. The other persons of the cast are practically supernumeraries. The story is clothed in an attractive style and despite its theme, is not suggestive. As to its power to hold interest, varying types of readers will probably disagree.

The blurb of "The Sacrificial Goat" (Boni and Liveright. \$2.00), by Ernita Lascelles, confides the information that the story is "sparklingly handled." But even a very cheap imitation of gold will glitter. The eternal triangle is the subject of the novel, which advocates false standards of happiness in morality and grows dull by its very flippancy.

**American Policy.**—In view of the present political disturbances that are agitating the Philippine Islands, "The Legislative History of America's Economic Policy Towards the Philippines" (Columbia University Press. \$2.25), by Jose S. Reyes, Ph.D., is an enlightening monograph. There can be no doubt that the author has made a careful study of his subject and is competent to express an opinion. He reviews in a dispassionate manner the actual legislation passed with regard to our Far Eastern possessions, and the motives of our legislators in promoting such passage, as evidenced from their pronouncements in Congress and public speeches. Mr. Reyes indulges in no adverse criticism of the policy of the United States Government and concludes his study with the tribute, "It may be laid down as an unquestioned fact that America's Philippine policy has shown a liberality unequalled in the history of other colonial powers." On the other hand, he questions cleverly the wholehearted altruism and sincerity of our legislators, especially in the motives determining the retention of the Islands for "a course in government," and in the earlier tariff legislation. The book is well documented, and the style is worthy of the University series of which it is a number.—During the century of its existence the Monroe Doctrine, though it has received the approval and support of the majority of the American people, has been the subject of criticism at home and abroad. "One Hundred Years of the Monroe Doctrine" (Los Angeles: Times-Mirror Press), by R. C. Cleland, is a historical review of the beginnings and growth of our isolation policy, and presents a concise, clear and very readable survey of the occasions that gave rise to the ever-widening application of the message sent by President Monroe to the Sixteenth Congress.

**Miscellaneous.**—Anyone who has seen the royal Baltimore oriole in his native haunts will appreciate the delightful brochure by Ralph Semmes Payne, entitled "The Baltimore Oriole" (Baltimore: The Norman Remington Co., \$1.00). This is no dry scientific treatise though it is based on technical knowledge. It is rather the glowing tribute of a true nature lover to one of nature's gorgeous songsters. Comprised in the volume is a splendid bio-

graphical sketch of the greatest of American ornithologists, John James Audubon.—The twenty-fifth volume of the "American Jewish Year Book" (Philadelphia: The Jewish Publication Society. \$2.00), is an interesting handbook that contains accurate and authoritative information on current Jewish topics. It gives well collated statistics on Jewish population and immigration in all countries, a complete directory of organizations and publications, and in its world survey of the past year treats of all the outstanding features of Jewish interest, including a long account of Palestine and Zionism.—Written in a colloquial style, "Sent Forth" (Abingdon Press. \$1.75), by W. E. Tilroe, is a book on preaching addressed to ministers. Though it has many good suggestions, it loses some of its effectiveness by the lack of coherent theory.

**Egypt in History and Literature.**—Interest in the discovery of the tomb of Tut-ankh-Amen has aroused curiosity in regard to the land where he lived and ruled and was entombed. Nearly a decade ago, E. A. Wallis Budge, E.P., an authoritative Egyptologist, published in England two scholarly works on the history and literature of ancient Egypt. The volumes are now reprinted in an American edition, "A Short History of the Egyptian People" (Dutton. \$2.00), and "The Literature of the Ancient Egyptians" (Dutton. \$2.00). The former title describes fully and well the character of the Egyptian people, the beginnings of their history, their many dynasties, their contact with the people of Europe, and their final conquest by the Turks. Their political history is followed by a description of their religion, their customs and their daily life. The second volume deals with Egyptian literature of various types, legendary, historical, moral and philosophical, and is replete with passages from each of these sources. Both books show the touch of the scholar, and will always be of value to the searcher after knowledge and information of the people, prose and poetry of the Egyptians. There is an excellent list of reference books, and a complete chronology.

**Galilee and the East.**—Mrs. Alec-Tweedie, the author of "Mainly East" (Dutton.) is a persistent globe-trotter who is much alive to what is entertaining in her journeys but who has most dogmatic views on a variety of subjects. Americans may not relish several casual aspersions on their country, Irishmen will be surprised to learn that "half the people do not know what they are fighting for," and Catholics are told that the Church is responsible for the Sicilians living in a world of terror. Nevertheless, Mrs. Alec-Tweedie does write sensibly sometimes, and never more so than when she asserts that "religion is the only thing likely ever to pull Russia together." As "jottings from the memory of a woman traveler" the book is interesting and attractive. But it fails when it aspires to pass judgment on mooted points of foreign policy and scholarship.—"Hilltops in Galilee" (The Abingdon Press. \$3.00), by Harold Speakman, describes the journey of the author from Kantara through Palestine to Damascus. The book is to be highly commended for the accuracy and detail of its descriptions, for its sympathy towards the East and most of all for the reverence shown to Jesus. But it is to be regretted that the author should use the Greek ceremony of the so-called Miracle of the Holy Fire as the occasion of some moralizing that were better omitted. The statement that in Christianity we have "parts of other religions" added "to the simple basis of the New Testament," does not gain in truth because it is commonly asserted.—From its title one would expect that "The Greatest Story in the World" (Appleton. \$1.75), by Horace G. Hutchinson, treated of the gospel narrative; but it is an outline of the most important facts in the history of mankind up to the establishment of the Roman Empire. The author avoids dates as far as possible and makes his story a sequence

of events and their correlation. His purpose is to direct attention to the importance of the events rather than to the time of their occurrence. Though Mr. Hutchinson reveals too obviously his attempt to write down to the immature mind, he does succeed in making a rather dry subject interesting for young readers.

**Dramatics.**—In one hundred pages, "Dramatics For School and Community" (Stewart Kidd. \$3.00), by Claude Merton Wise, gives all necessary practical directions for play making, the choice of a play, its presentation, suggestive stage settings, modern lighting and the like. It is very stimulating to the amateur director. In the appendix, there are complete bibliographies of contemporary playwrights. We regret, however, the author's sympathy, in the first chapter, with the subversive ethical doctrine, that there is no immutable standard of right and wrong.—Technically, "Three Modern Japanese Plays" (Stewart Kidd. \$1.50), by T. Iwasaki and Glenn Hughes, are well constructed; two of them have a noble and elemental appeal. The first, however, aptly titled "The Razor," is of a sordid realistic type. The best of the three is "The Madman on the Roof." Its plot is built upon a strong and simple affection of an educated Japanese for his imbecile brother. The last, an evident thesis play, is not without human interest.

**A Child's Life of Christ.**—In these days when the children must be hushed to sleep with a "bed-time" story, fathers and mothers will assuredly bless Katherine Tynan for supplying them with eighty of the sweetest "bed-time" stories ever told, "The Story of Our Lord" (Benziger. \$1.50). In each of the eighty chapters in the book an historical fact in the life of our dear Lord is narrated in the charming simplicity and delicate manner so characteristic of Mrs. Tynan. Evidently she is one of those "old-fashioned" mothers, who by artless childlikeness win their way into a child's heart. She is never happier than when with the children; and the children are never happier than when with her. She is well qualified to write the life of Him who says "Suffer the little children to come to me." These stories of their greatest Friend will engage the tiny minds with more rapt attention than empty fairy-tales. In a letter to the author, his Eminence Cardinal Logue, says, "I can see for myself, what I would naturally expect in anything coming from your pen, that it is written in simple, pure, correct English. Hence I recommend it as a very suitable and very useful book for the religious instruction of children."

**Variant Versions.**—What Katherine Tynan has so splendidly done for Catholic children, Louise Morgan Sill in "The Life of Lives" (Doran. \$1.50), has accomplished for Protestant young people. Mrs. Sill tells the story of Our Lord with delicate charm and enriches the narrative by most beautiful descriptive and imaginative touches. But since she follows the Protestant sources for her information, her book cannot be recommended outright. Any strictures, therefore, that may be urged against her book, such as her complete misunderstanding of the marvelous sixth chapter of St. John, and her use of a garbled text of the Last Supper, as well as her complete silence on Confession and the Primacy, are due to her authorities. They are of such a nature that they spoil her reverent story for Catholic use.—We mention "The Man Himself" (Doubleday, Page. \$2.50), by Rollin Lynde Hartt only to condemn it thoroughly. The book purports to be an interpretation of the life and teachings of Jesus but in reality it is a caricature and travesty on the Divine Life. Mr. Hartt does not mean to be irreverent, he has the deepest respect for Jesus, but he has missed every clue that the gospels give to an understanding of the mission and character of our Saviour.



## Education

### Do We Measure Native Ability?

*The third of a series on Intelligence Tests*

THE purpose of these articles is to give as full a concept as possible of the nature of mental tests, without bias and without any of that striving for the spectacular which has marred the criticism of such writers as Mr. Walter Lippmann. The preceding articles have presented some facts justifying the belief that there is such a thing as school intelligence, or a *facultas comprehensiva academica*, which, while but one of almost innumerable intellectual qualities contributory to success in life, is of great importance in the classroom; that it is possible, desirable, and even necessary to estimate the extent to which this quality is present in an individual; that mental scales claim to do this, and may not claim to do more; and that both scientific precision and a prudent regard for the welfare of children should deter us from stating that a child is superior or inferior when he has been found to be above or below the average in but this one limited respect. The present article will endeavor to establish three truths: first, that mental scales do not measure the innate capacity of the faculty, but only the extent to which it has been developed; secondly, that the prognostic value of a test rests on the assumption that environment will remain constant; and thirdly, that, for practical purposes, this assumption may safely be made in the majority of cases.

If there is a clear sky between you and a search-light, you do not see all the light, for much of it has been dissipated or absorbed. If there is a mist, you see less. If there is a fog, you see very little. If there is a brick wall, you see nothing.

The human intelligences we are measuring are, under all conditions, revealing themselves only imperfectly. We know fairly well what they are doing now, but we do not know what they may be capable of doing. Malnutrition, acquired physical defects (poor sight or hearing, adenoids, stuttering, etc.), environment, and congenital organic imperfections are like the mist, the fog, or the wall that prevent us from seeing the light.

Near a village called Hassia, about the year 1540, a boy was abandoned in the woods by his parents and grew up among a pack of wolves. When finally captured, says Comenius, it glared fiercely and howled horribly; and only after a long time did it begin to rise to an upward position and behave like a man. In August of this year, in El Paso, Texas, a girl was released from a pig-sty where a heartless step-mother had kept her prisoner for ten years. She could answer only the simplest questions. Three years ago an adult woman was delivered from a similar slavery in New Jersey. She was found clasping a rag-doll to her breast and babbling like an infant.

What would a mental test tell us of the conditions of the boy, the girl, or the woman? In the first place, each of

them would have both a score and an I Q very close to zero. In the second place, if we were not careful to understand what people mean when they write of "the constancy of the I Q," we would be inclined to say that their intelligence could never show to better advantage than it did at the time of the first testing.

But this is emphatically not the case. Read the story of Kaspar Hauser in Tredgold's "Mental Deficiency." This unfortunate youth had been kept in solitary confinement until about sixteen years of age. When released, he could scarcely walk or use his hands, and his whole appearance was one of the grossest stupidity. His education was begun, and

for some time mental development took place with great rapidity, but the prolonged isolation had wrought an effect upon the brain cells from which they could not completely recover, and after a time their potentiality became exhausted and no further progress was made.

As regards deficiencies due to organic causes, we know, for example, that the mental life of cretins can often be greatly improved by the use of thyroid extract. It is therefore evident that there are cases in which mental tests are not reliable indices of the heights to which individuals may be capable of attaining. A test measures native intelligence, but only in so far as it has been developed by environment and accelerated or retarded by physical causes.

Now if a change in physical, mental, or social environment can radically change the mental status of an abandoned child or a cretin, it follows that a like change is theoretically possible in the case of any individual. For the environment of each of us is defective. Expert medical treatment, better food, air, and recreational facilities, and richer social and mental contacts ought, by all the laws we know to be operative, to bring about a fuller intellectual life. The great awakenings with which we are familiar, such as that of Dr. Shields, were due to causes such as these.

But now to the important point. Mental life as we measure it consists of native ability *plus* reactions to stimuli, and in the case of the average child with whom you deal, it is not going to be possible for you to present radically improved stimuli. The pupil before us being tested has certain home surroundings which will remain just what they were before. A physical examination shows no defects that are remediable at the present stage of our medical knowledge. The pupil has been in contact with various teachers who probably enjoyed the inspirational power of any teacher we could afford to give him under the concrete conditions that exist. We find that these teachers have discharged their task faithfully; there is no evidence of misunderstanding or injustice. The pupil has reacted to all this in a certain way. It is practically certain that he will continue reacting in the same way, at least in the immediate future.

The immediate future is what concerns us. We desire

to do what is best for the pupil. We do not wish him to spend eight years in school if he can easily finish in seven, nor do we wish to impose on him burdens too great to be borne which will develop in him the sense and habit of failure. We do not close the doors of hopes upon him; we do not cease working for better things; we do not tell him that he has incorrigible disabilities; but neither do we shut our eyes to the evidence and encourage him to undertake obligations which it is highly probable he can not discharge.

Teachers as a class, and particularly Catholic teachers, are reluctant to accept any theory which denies the possibility of a mental renaissance on the part of backward children. This feeling is based on mercy, faith, and love; and may the day never come when the cold mathematics of a thirty-minute test expels it from this world of ours! And we must admit that exponents of tests have thought and talked too much in terms of groups and too little in terms of individuals. As a rule, the stupid people remain stupid always, as we well know. But the statistician is governed by the laws of probability, by standard deviations, as he calls them, and averages, while the devoted teacher would rather forego the advantages to be derived from a test than jeopardize the chances of a single child.

But what would you say, fellow-teachers, if I were to offer you proof that a mental scale, instead of making you think a pupil is more hopelessly stupid than you considered him in the past, is apt to make you realize that the pupil you looked upon as stupid is not really so, but is being prevented by misunderstanding or impossible burdens or his own blunders from revealing himself as he really is?

I will offer such proof; and you can then avoid whatever dangers lie in the use of tests and make them the instruments of that mercy, faith, and love which it is so much to your credit to possess.

AUSTIN G. SCHMIDT, S.J., Ph.D.

## Sociology

### Can the Selling Price of Coal Be Cut?

ON Tuesday, November 13, a meeting of the Interstate Commerce Commission was held in Philadelphia. Although but one of the New York newspapers contained any reference to this meeting, it would appear that facts of considerable interest to the coal-consuming public were brought out at the open hearings. The chief witnesses before the Commission were Mr. W. J. Thompson, secretary of the Anthracite Coal Operators Association, and Mr. H. A. Taylor, general solicitor for the Erie Railroad. Both gentlemen strongly opposed any reduction in the freight-rates on domestic sizes of anthracite coal.

Their arguments were not reported in full, nor are they of present importance, but one admission made by Mr.

Thompson is very significant. "He conceded," writes the special correspondent of the *New York Times*, "that in the past, reductions in freight-rates on anthracite had not been followed by similar reductions in the cost to the ultimate consumer." Or, as Dr. R. A. McGowan pointed out in *AMERICA* for September 8, "The operators are trying to establish a price that will pay them, regardless of tonnage, the largest total profit." Apparently they have no sense of any social obligation; they exact "all that the traffic will bear." Even when freight-rates were reduced for the express purpose of benefitting the public, the operators, as Mr. Thompson's unwilling testimony shows, instead of allowing the ultimate consumer any part of the saving thus effected, put all the saving into their own pockets. It would seem, therefore, that since they are monopolists in a commodity of vital necessity, the operators intend to continue their policy of forcing the ultimate consumer to bear all the burdens while they take all the profits, as long as they can escape prosecution. And, as need hardly be said, there is no statute on the books at present which can cause them a moment's uneasiness.

On the very day on which the Coal Commission met at Philadelphia, Governor Pinchot of Pennsylvania addressed an invitation to the Governors of twenty-nine States to meet him at Harrisburg on November 26, and with him draw up a programme of legislation "securing justice to the great body of anthracite consumers." This action, stated the Governor, had been made wholly necessary by the refusal of the coal operators on November 2 "to recommend to the coal industry that it should clean its own house of extortion." "Extortion" is an ugly word, but its use is justified by the facts. As I showed in an analysis of the preliminary Report of the United States Coal Commission, contributed some months ago to this review, the policy of the operators has been, in general, to cut the wages of the worker to the quick, and, sometimes with an astonishing disregard of their own most vital interests, to demand the highest prices for their product. The Governor writes:

We do not have to prove the existence of abuses in the anthracite industry. They are matters of common knowledge. It would have been merely the most elementary common sense for the committee of operators to take these evils in hand. Being the producers of the coal, they have the power to do so most effectively. They could, if they would, not only give the consumer a square deal, but at the same time, free their industry of the public condemnation which now rests on it. They have declined to do so.

Some of the abuses, condemned by Governor Pinchot as "matters of common knowledge," are stated in the final Report recently issued by the United States Coal Commission on investments and profits in the anthracite mines. A brief analysis of this Report, headed "Anthracite Monopolists Take Huge Profits," has been furnished by the Department of Social Action of the N.C.W.C., and from it I take the following items.

1. In 1921 the margin of profit for about 71 per cent of the output was between forty and sixty cents. In



the first three months of 1923, the margin for sixty per cent of the output ran from ninety cents to \$1.75.

2. In 1913, the average margin for the railroad coal companies was thirty-seven cents. In the last quarter of 1922 and the first quarter of 1923 the margin was more than four times as much.

3. In the six months between October 1, 1922, and April 1, 1923, the proportion of the sales-price going to labor was about two per cent *less* than before the war, and the proportion going to the operators as margin was about five per cent *more*.

4. The present market value of the coal properties is from 300 to 350 millions above the book value, and this is due to the capitalization of monopoly profits. The book value, in turn, is far above the original cost to the present companies. Since 1913, there has been an increase in book values in seven companies of nearly \$200,000,000. One company rented its first lands for an ear of corn per year, bought them later for \$30,000, and bought more lands for \$1,382,000. In depletion charges alone it has taken two and one-half times as much as the land cost, and it values these lands now at nine times their original cost.

5. Between the pre-war years and 1920, the net income for the railroad coal companies increased from \$13,000,000 to \$33,000,000. The dividends for five companies whose figures were given clearly, were from thirteen to thirty-one per cent in 1916, and from twenty to 190 per cent in 1922, on the par value of the stock. In 1921, the dividends meant a payment of from seventy-two cents to \$4.10 for every ton of coal produced that year. The higher figure, however, was largely paid from profits made in earlier years.

6. Six of the railroad coal companies had a ten million dollar surplus in 1912, and in 1919 they had a surplus of \$53,000,000. Between 1919 and 1922, although paying out very large dividends in money, they still had a surplus of \$22,000,000.

7. Other companies are carrying great reserves of coal lands. Some have a small reserve; others a reserve which will last at least 100 years, and one company is paying charges on a reserve that will last 480 years. The United States Coal Commission believes that present operations should not pay a reserve of more than forty years, since "speculation in land should not be confused with mining coal."

These items, of course, are not exhaustive. They do show, however, that the operators are not staggering under a load of long-continued deficits. Taken in conjunction with the low wage-scale prevailing in the industry, they indicate that the selling-price of coal is far too high.

What Governor Pinchot's proposal for uniform legislation in twenty-nine States, reinforced, possibly by appropriate Federal legislation, will bring forth, remains to be

seen. But the facts collected by the United States Coal Commission show plainly, first, that the price of coal can be cut, and next, that this reduction need not mean a lower wage for the miner. The cutting-process will call for a more intelligent administration by the operators, for better cooperation with all common carriers, for the elimination of much middleman "red tape," and, very probably, for a limitation upon the return to the operators upon their investment. It cannot be denied that this last demand creates difficulties of a peculiarly delicate nature. But Catholics, at least, will find no weight in the objection that to limit the return upon an investment of this quasi-public character is beyond the right of the State. No one will deny that coal is an absolutely necessary commodity. If a given rate of profit interferes notably with the production and distribution of this commodity, then the State, in fulfilment of its duty to protect the citizen in those circumstances in which private initiative and enterprise are inadequate, not only may but should intervene. It will rarely be easy to fix with nice precision the limit of this intervention; generally speaking, the limit will be marked by the extent of the public need, the ability of the State to meet this need, and by such special considerations as may arise in the given case. It were infinitely better for all concerned, could the operators be moved by the force of moral suasion to a keener sense of right and wrong, of justice and charity, thereby avoiding the need of what Aristotle termed, "the club of the law." But of the right of the State to intervene, even, provided the necessity be present, to the extent of taking over private property, there can be no question.

PAUL L. BLAKELY, S.J.

## Note and Comment

### Thanksgiving Day Aspirations

THE American Bar Association has issued a pamphlet with "Suggestions for the Observance of Thanksgiving Day." We pass over in silence its confusion of present-day Americans with Anglo-Saxons, its statement concerning the emergence of Huguenots and others from "the darkness" of the Middle Ages, its attribution of a love of religious liberty to the Puritans, who as everyone should know loved it for themselves alone, and without further comment give hearty thanks for the words:

Let us then have a real renaissance of true religion in America. Thankful as we are this day for the religious influences which have animated our patriots and shaped our policies in the past, let us show our gratitude by a penitent return to Divine inspiration and guidance. Only by so doing can we make America worthy of the ideals of our fathers and worthy of our own dreams. A self-governing democracy cannot thrive, nor in fact long exist, on merely material things and activities. If our

nation is to be blessed with an endless life, as we hope and pray, it must have the spirit which alone is immortal. Our healing must come, not through this or that social or political theory, nor through violent and ill-considered changes in our form of Government, not in the storm and the whirlwind, but rather in the still, small voice that speaks to the conscience and the heart, impelling our citizens to a higher patriotism and wider and wiser humanity.

To these aspirations of the Citizenship Committee of the American Bar Association we gladly say "Amen!"

#### Catholic Answers to Unfounded Charges

OUR readers are probably aware of the monthly edition of *Our Sunday Visitor*, devoted to "a true presentation of some point of Catholic teaching or practise," and aimed to promote harmony among the different religious groups in our country. The issue for October 28, "The Catholic Answer to Many Unfounded Charges," contains an astounding amount of valuable information on this subject. We are informed that there has been a call for 300,000 extra copies of this number. Would that every non-Catholic were to see this issue. The monthly edition is mailed for twenty cents a year, the weekly edition for seventy-five cents. The writer has just before him a Protestant tract picked up by some one in a subway car and issued by an Evangelical "World Wide Seed Distributing Co." Are we distributing Christ's seed in all the many places where it might take root?

#### The Terrible Israel Zangwill

ISRAEL ZANGWILL is evidently the *enfant terrible* of the modern Hebrew tribes. As his fellow Israelite Gershon Agronsky sees him, he has been casting around bombs like playthings. Worst of all, there were no "duds," for every one exploded. He attacked Lloyd George, a very innocent amusement; condemned the American theater, in which he has seen nothing but burlesque and unmusical comedy that carries no message; censured American Judaism, for he is sorry to say that he meets with "very few gentlemen" among his people; irreverently tampered with that staid British pet, political Zionism, to which he apparently tied a tin can, if we may judge from the resultant clamor; and finally, to pass over his bouts with Christian Scientists and others, he advised the few millions of Jews in the United States to form a political party, a thing, which the *American Israelite* says "would have been merely ridiculous had it not given out unfriendly critics something to attack us for." It adds:

Of all the voters in the country, Jews are probably the most individualistic. They are hopelessly divided in politics and so nearly evenly distributed among the parties that their votes counteract each other and their political influence is practically nil. The only exception is if a man is a notorious Jew-baiter, or a Jewish candidate is attacked because of his religious affiliations, that anything approaching a one-sided vote can be looked for.

As for Zangwill himself, he is as happy as the youngster

who has just shot off his twelfth giant firecracker, to the terror of the entire neighborhood.

#### As Our Almoner Sees the German Need

IN the latest *Katholische Korrespondenz* we note that the Holy Father recently gave 150,000 lire to the Cardinal Archbishop of Breslau, another 150,000 lire to the Cardinal Archbishop of Cologne and 50,000 lire to the Bishop of Osnabrück. This best illustrates how deeply the present suffering in Germany has touched the paternal heart of Pope Pius XI. The letters that reach us all indicate how terrible the conditions are. One who had just made his round of German cities, an American religious dispensing the charities of our readers, writes:

We thought the Germans pretty hard hit last year, but you should see them now. Really, Father, it is pitiable. I do not like to see only the dark side of things, but with hunger, want and lack of employment on one hand, and the Separatist and Communist movement, not to mention the occupying forces themselves working on the people from without, why even the most conservative look for some sort of an upheaval soon.

In Cologne I saw some sad sights, e. g., while waiting at the station a local came discharging a number of women and girls, cultured people as one could readily see, who had been out in the country buying coal and potatoes. It was a pretty sorry spectacle to see them walk out into the streets packing their sacks on their backs. I could indeed tell you tales without end, gleaned from personal experience in the occupied territory, and from hearsay, of the terrible suffering going on there.

Newly ordained priests, in place of entering upon their ministry, must seek work on farms and elsewhere to support themselves until they can be sufficiently provided for in parish work. Referring to a Catholic orphanage at Mainz, with 1,400 children, the writer exclaims: "Imagine feeding that number of mouths when the few rolls that I bought for the trip cost me at that time 32,000,000 marks each!"

#### Auto-prohibitive Prohibition

ADDRESSING the semi-annual convention of the Archdiocesan Catholic Total Abstinence Union of Boston, the Rev. Dr. Maurice J. O'Connor said:

Prohibition enforcement, as now exemplified, is a scandal to the nation. Until public opinion has been captured in its behalf prohibition will never be a complete success. Just as sometimes a house of perfect structure is raised upon a temporary foundation, so the Eighteenth Amendment, a valid law, has been set over the American people before the foundation for it was solidly laid. Prohibition will not succeed until it becomes auto-prohibitive with each individual.

When a man's passion for self-indulgence asserts itself, he will stop at no subterfuge or trick to gratify that desire, and the Volstead act has not given a thought to this element of will power, which must enter into the observance of any law.

Judging from the big reunion of all the Catholic Total Abstinence Societies of Massachusetts, set for November 26, which was endorsed at that meeting, the Prohibition enactments have not yet made of these societies an anachronism.